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BELL'S ILLUSTRATED CLASSICAL SERIES

EDITED BY E. C. MARCHANT, M.A.

Late Classical Master at St. Paul's School

EURIPIDES: HECUBA



Anderson photo]

EURIPIDES.

(From a statue in the Vatican, Rome.)

THE HECUBA OF EURIPIDES

EDITED

WITH INTRODUCTION AND NOTES

BY THE

REV. A. W. UPCOTT, M.A.

HEADMASTER OF ST. EDMUND'S SCHOOL, CANTERBURY



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PREFACE



SOME apology seems needed for producing another edition of this well-known play. I may say, therefore, that in preparing this edition I have had solely in view the requirements of those who are reading a Greek play for the first time. Consequently the notes are generally of a most elementary kind, and I have not scrupled to repeat the same note several times, with the view of impressing a point upon the learner's memory; I have avoided as far as possible any textual criticism or quotation of parallel passages in Greek or Latin, on the assumption that these are of little value for beginners; the Choruses have been translated in full, some attempt being made to give an idea of their rhythmic character. An Appendix has been added on some subjects which always cause difficulty to beginners.

All the elementary editions that I have seen, seem to me to contain a good deal of matter which

is useful enough to advanced students, but unnecessary and often bewildering for beginners.

I am much indebted to the general Editor of the series, Mr. E. C. Marchant, for many valuable suggestions and criticisms in the preparation of the notes.

If it is thought advisable to read only part of the play, omitting the more difficult lyrical passages, the following selections may be suggested:—

(1) The Prologue, ll. 1-58. (2) The sacrifice of Polyxena, ll. 218-440, and ll. 484-628. (3) The discovery of the murder of Polydorus, and the supplication of Agamemnon, ll. 658-682, and ll. 709-904. (4) The vengeance upon Polymestor, ll. 953-1055 (omitting the short choric song, ll. 1024-1034). (5) The appeal to Agamemnon and his judgment, ll. 1109-1251.

The above is, in the main, the selection in Mr. Sidgwick's *Scenes from Euripides*.

A. W. UPCOTT.

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74 GENERAL INTRODUCTION

BY E. C. MARCHANT, M.A.



I. CHORUS AND DIALOGUE.

EVERY Greek tragedy consists of two portions—the one sung, the other spoken. The sung portion, or chorus, was performed by twelve or fifteen persons accompanied by a flute, as they danced around the altar of Dionysus. The spoken portion, or dialogue, was given by the actors, each actor taking more than one part. Most of the plays of Aeschylus were performed with but two actors; Sophocles introduced a third, and this number was never exceeded. But in addition to the actors any number of characters, who had nothing to say, could be employed; and children, even if they spoke, did not count in the number. The leader of the chorus (*κορυφαῖος*) enters into dialogue with the actors, and thus forms the connecting link between the chorus and the actors.

II. GREEK DRAMA AND RELIGION.

You will find that the choruses occupy a considerable portion of a play. The reason is that the origin of Greek

tragedy is to be found, not in the dialogue, but in the chorus. The drama was closely connected with *religion*, and had its origin in rude songs sung by rustic folk, who gathered together to honour the god Dionysus, god of vegetation and of wine. Dialogue was first interspersed with the chorus soon after 550 B.C. From this time the amount assigned to the chorus was gradually diminished, and the dialogue gradually assumed greater importance.

III. TIME OF PERFORMANCES.

The Greek theatre throughout its history was bound up with the Greek religion. The chief seat in the front row of the 'house' was reserved for the priest of Dionysus. The altar of Dionysus stood in the centre of the theatre. The spectators were worshippers; the performers were officiating on their behalf in a theatre that was regarded as a temple. Accordingly plays were performed at Athens *only at the feasts of Dionysus, called the Dionysia*, tragedies being given (1) at the Lēnaea, the more ancient but less important festival of Dionysus held about the end of January; and (2) at the Greater or City Dionysia, held about the end of March.

The performances at the latter festival were by far the more important, and extended over three days. One morning was assigned to the performance of three tragedies. All poets who wished to exhibit a play had to submit their works to the chief archon, and he decided who were to enjoy the coveted honour.

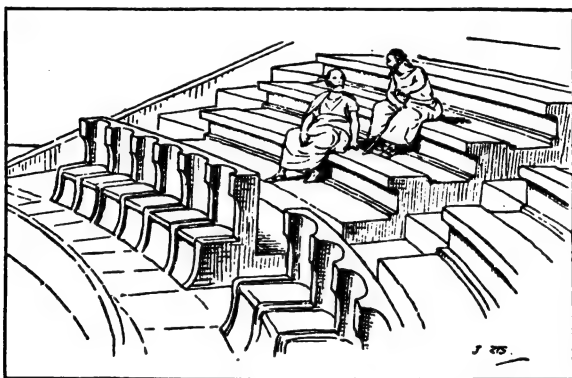
IV. PLACE OF PERFORMANCES.

1. Before dialogue was introduced, all that was required for the honouring of Dionysus was an open



THE THEATRE OF DIONYSUS AT ATHENS. (From a photograph.)

circular space in which the performers could sing and dance about the altar, and round which the spectators could gather. This open space—the germ as it were of the Greek theatre—is the *Orchestra* (i. e. Dancing-Place). But after 550 B.C., when the dialogue was added, and there were thus plays instead of mere choral odes, the spectators had to make way for the acting. Accordingly the



THE SEATS IN THE AUDITORIUM OF THE THEATRE OF DIONYSUS
AT ATHENS.

Orchestra and a space outside it were left vacant, and the spectators sat in—

2. the *Auditorium* (κοῖλον). This was in the shape of a semicircle with prolonged ends. At first the seats were but temporary wooden platforms; but at Athens tiers of stone seats, rising one above the other, were begun shortly after 500 B.C. The auditorium was by far the largest part of the theatre, and was capable of holding the whole of the citizens—at Athens about 25,000.



AN ACTOR WEARING THE TRAGIC MASK AND CITHARUS.
(From an ivory statuette found at Rieti.)

A theatre generally stood on the slope of a hill, and the auditorium, like the orchestra, was without roof. At Athens the theatre stands on the south-east slope of the Acropolis, in the *Lēnaeum*, or sacred enclosure of Dionysus.

3. The *Stage*, of course, did not exist so long as there was no dialogue. Nor is it certain when a stage was first used. Possibly in the days of Aeschylus, Sophocles, and



TRAGIC MASKS.

Euripides the acting took place in part of the orchestra. But at whatever date a raised platform was introduced, it was not allowed to encroach on the orchestra, but formed a tangent to it. The Greek stage was very long and narrow, and was ten or twelve feet high. It communicated with the orchestra—in which the chorus continued to perform—by means of steps. The actors entered through doors at the back of the stage or at the sides.

4. *Scenery.* Painted scenery is said to have been introduced by Sophocles. No doubt much was left to the imagination of the audience; and as the scenes supposed to be represented were of a simple and familiar kind—generally the exterior of a temple or palace adorned with columns and statues—the difficulty involved was not great.

V. MANNER OF PERFORMANCES.

(1) *Dress of performers.* The actors wore the long χιτῶν or tunic worn by citizens at festivals, of a colour appropriate to the character. Over this was a mantle (ἱμάτιον), or cloak (χλαμύς). The size of the actor was increased by padding, by raising him on the κόθορροι—boots with wooden soles of great thickness—and by means of a mask that covered the entire head, the hair being so arranged as to increase the height. It was the vast size of the theatre that made these devices necessary. The chorus was similarly dressed, but in a less magnificent style, and in place of the high boots they wore shoes. Of course in every case ornaments appropriate to the character were added.

The spectators assembled at daybreak, and brought refreshments with them. The order in which the plays were produced was decided by lot. Loud demonstrations of approval or condemnation were common during the performance. Encores were allowed, and if anything was specially disliked, things were sometimes thrown at the actors. The poets producing plays were in competition with one another: at the end of the performances duly appointed judges awarded a crown of ivy to the successful poet, and to that citizen who had

trained and paid for his chorus (the χορηγός). To gain the crown was esteemed a great distinction. The poet celebrated his success with a solemn sacrifice and a grand banquet.



COTHURNI. (From an ivory statuette found at Rieti.)

EURIPIDES.

Euripides was born in 480 B. C. (?) in the island of Salamis. As a youth he was devoted to athletics, painting, and philosophy. His first play was exhibited in 455 B. C., when he was twenty-five years old. From this date he wrote nearly a hundred plays; but he only gained the prize five times, and on several occasions was beaten by Sophocles. After his death, however, he became the favourite poet, and his plays were frequently revived. The latter part of his life was spent at the court of Archelaus, King of Macedonia; and there he died in 406 B. C. He was buried at Pella, where the Macedonians gave him a splendid tomb; and a monument was erected to his memory at Athens.

His chief characteristics as a writer are : (1) his love of reflection and *philosophy* ; (2) a tendency to make the characters *argue* with one another in what is called a *rhetorical* style ; (3) a great skill in presenting striking scenes, his separate scenes being often superior to his play as a whole ; (4) the great beauty of his choral odes, which frequently have scarcely any connexion with the plot of the play and merely serve as interludes. His plays open and end in a mechanical, artificial manner ; a prologue sets forth the situation, and leaves the audience nothing to discover ; and when the plot has led to serious complications, we should often wonder how the poet will find a satisfactory way out, did we not know that Euripides will merely bring in a god or goddess—the *deus ex machina*, as the character is called—to cut the knot.

In style Euripides is much simpler than Aeschylus and Sophocles. His language is that of everyday life—natural and graceful, but none the less affecting. And there is a corresponding simplicity about his characters. The Greek poets almost invariably represented on the stage tales drawn from the rich mythology of Greece, and their characters were consequently the old heroes and the gods. The peculiarity of Euripides is that he represents the old heroes as ordinary men and women of his own day—as people one might meet in the street, not as remote, superhuman, ideal beings.

THE HECUBA

The Play.

THE date of the play is not known with absolute certainty; but three of the lines in it (ll. 172-174) are parodied in the *Clouds* of Aristophanes (ll. 1165, 1166), a play which came out in the year B. C. 423; and it has been thought¹ that there is an allusion in l. 650 to the misfortunes of the Spartans at Pylos, B. C. 425, while others have found an allusion (in l. 462) to the *solemn* purification of Delos by the Athenians, in the year 426. Thus the year 425 or 424 may be taken as the probable date.

The Plot.

The Grecian army, having captured Troy and divided the spoils, is on its homeward voyage, but is detained by contrary winds on the shore of the Thracian Chersonese. The ghost of Achilles, the bravest Grecian warrior, who had been buried at Sigeum, appears above his tomb, and warns the Greeks that his shade must be appeased, ere they depart, by the sacrifice of one of the Trojan captive women. A dispute arises in the council of the Greeks, and it is finally decided, contrary to the

¹ By Müller (*Hist. Grk. Lit.*, p. 369).

wishes of Agamemnon, that Polyxena, the beautiful daughter of Hecuba, must be the victim. At this point the play opens. The ghost of Polydorus, one of the sons of Priam and Hecuba, appears and narrates how he has been murdered by his father's friend, Polymestor, to whose care he had been entrusted during the siege of Troy, together with a vast amount of golden treasure; his body has been flung into the sea, to be tossed by the waves upon the shore; his spirit has been haunting his mother, Hecuba, ever since the murder. Hecuba then comes upon the scene, terrified by evil dreams and visions. The Chorus tell her of the sentence passed upon Polyxena, and advise her to appeal to Agamemnon. Startled by her mother's cries of anguish, Polyxena comes upon the stage; she shares her mother's grief, but will not fear to die. Now Odysseus comes to claim the victim. Hecuba pleads with him for the life of her daughter, reminding him of how she herself once saved his life at Troy; Helen would be the more fitting victim. But Odysseus has given his word, and cannot go back from it; besides, it is of the utmost importance that the departed hero should be honoured as he wished; who, he urges, would be ready to die for his country if he knew that he would not be honoured in his death? Polyxena then voluntarily surrenders herself, bravely declaring that death is better than a life of slavery, and she is led away to die. Thus ends the first scene.

In the second scene, Talthybius the herald arrives to tell Hecuba that her daughter is dead, and that she must come to perform the last rites. He tells the story of the sacrifice; Polyxena died so nobly that all the Greeks were moved to do her honour after her death. Hecuba muses on the power of noble birth, and prepares for the last sad rites by sending an aged female attendant

to fetch lustral water from the sea, while she retires to the tents to find the best funeral garments that she can.

In the third scene the plot thickens. The attendant has found the body of Polydorus washed up by the sea, and returns bearing it in her arms¹. She tells the sad tidings to Hecuba, who at once perceives that he has been murdered by Polymestor for the sake of the gold. Agamemnon enters, to chide Hecuba for her delay, and is told the story of the murder by the frantic mother, who appeals to him to aid her in taking a terrible vengeance. At first he hesitates, because the Thracians were allies of the Greeks, and the army would declare that he was influenced by partiality for Cassandra, the sister of Polyxena; at length, however, he consents so far as to allow a messenger to be sent to Polymestor summoning him to the camp, on the plea that Hecuba has a secret to reveal to him and his children.

In the fourth scene, Polymestor arrives with his children; he is induced to send away his armed attendants, and is lured by Hecuba within the tents of the women, under pretence of showing him where buried treasure can be found.

In the short interval between this and the final scene, Polymestor is seized and overpowered by the Trojan women; his children are murdered before his eyes, and then his eyes are put out by the women with their brooch-pins. His shrieks are heard from within.

In the final scene, Hecuba and her attendant women come upon the stage, pursued by the maddened and mutilated king, who wildly demands vengeance. Hearing his cries, Agamemnon re-enters, and is appealed to by both parties. He gives judgment in favour of

¹ Polydorus is represented as quite young.

Hecuba, and the play closes with an unseemly wrangle between Hecuba and Polymestor, the latter prophesying that Hecuba will be changed into a canine form, and will die by a fall from a mast, while Agamemnon will perish by the hand of his wife Clytemnestra.

Structure of the Play.

I. *Prologue*, ll. 1-99 (that part of a play which precedes the entrance of the Chorus), consisting of (1) the prologue proper, ll. 1-58; (2) a lyrical extension of the prologue, ll. 59-99.

II. *The Parodos*, ll. 100-155. The song of the Chorus as they march into the Orchestra and take their place round the altar.

III. *The First Episode* (or scene), ll. 156-443.

IV. *The First Stasimon*, ll. 444-483. The stasimon is an ode sung by the Chorus from their station.

V. *The Second Episode*, ll. 484-628.

VI. *The Second Stasimon*, ll. 629-657.

VII. *The Third Episode*, ll. 658-904.

VIII. *The Third Stasimon*, ll. 905-952.

IX. *The Exodos*, ll. 953-end (interrupted by a lyric interlude, ll. 1024-1034).

The play is remarkable as containing a *double plot*, i.e. (1) the fate of Polyxena; (2) the murder of Polydorus and the vengeance upon Polymestor. Both plots are alluded to in the prologue spoken by Polydorus; then the first part of the play, down to line 657, is taken up with the first plot, the death of Polyxena; the sending to fetch the lustral water causes the body of Polydorus to be discovered, and furnishes the link between the two; the last part of the play, from l. 658, recounts the

vengeance upon Polymestor. It has been objected that these two plots are two distinct incidents, each wholly unconnected with the other; but this criticism overlooks the fact that the sorrows of Hecuba form the central thought of the play; regarded in this light, the two incidents are by no means unconnected; they both converge upon Hecuba, and serve to deepen the tragic pathos of her fate (see further remarks upon the character of Hecuba).

The Characters of the Play.

There are few plays in which the characters stand out with such vivid distinctness as in the *Hecuba*.

Hecuba. The central figure is not, as some have seemed to imagine, Polyxena, but Hecuba, the aged queen of Troy and mother of Priam's children. Euripides makes us feel the intense pathos of her misfortunes from the very first, as she slowly enters, leaning upon the arms of her attendants, once a queen, now a slave, haunted by visions of more awful sufferings yet in store for her; and as the play goes on, and first the daughter, then the son, are taken from her, we feel the truth of the saying of Aristotle that 'Euripides is the most tragic of poets.' And yet, in the midst of her misfortunes, she never lets us forget that she is a queen; in her proud words to Agamemnon (ll. 864-869), she rises to the height of her dignity; she speaks to him as Lady Macbeth speaks to her husband in his moment of fear.

It has been urged that she is brutal in her revenge; but it must be remembered that she is a barbarian, and not a Greek, and that even the Greek doctrine of revenge was very far removed from that of the Christian.

THE CHARACTERS OF THE PLAY 15

Polyxena. Polyxena is the noblest character in the play; she is an example of pure unselfishness. When she hears of her doom, her first thought is for her mother; no word of reproach, even for her enemies, comes from her lips; she is willing to die rather than live in slavery; and she dies, as she had wished to live, a free woman.

Odysseus. Odysseus is the cool calculator throughout; his one thought is that of expediency; for sympathy he can only utter mere commonplaces; he is absolutely unmoved by appeals to sympathy or gratitude, yet he has sufficient religious superstition to shun the touch of the suppliant (ll. 342-344). In his final words he is brutally imperious to the grief-stricken mother.

Agamemnon. Agamemnon is a typical king; a despot in name, he is really a slave—a slave, as Hecuba bitterly says, of money or of fortune, a slave of popular opinion or of law. Hecuba is nominally a slave, Agamemnon really so. At the last he would willingly avoid committing himself to a definite judgment; but justice is too strong for him, and he pronounces Polymestor's fate to be deserved.

Polymestor. Polymestor is the typical barbarian—cruel, avaricious, unscrupulous, suspicious, hypocritical. Avarice is his besetting sin; this tempts him to commit the murder, and afterwards lures him to his fate within the tents.

Talthybios. The herald Talthybius is a fine character; he is full of the genuine sympathy of a good old man for the sorrows of the fallen queen, and for the fate of the noble and innocent Polyxena. His last words are the truest words of comfort which Hecuba hears in the play.

The female servant. Even the character of the *θηρά-
τρια*

naia is not without interest ; she is the faithful servant, dreading to tell her mistress the awful truth.

The Chorus. The all-pervading theme of the Chorus is lament for the departed glories of Troy, and for the terrors of slavery in the future. 'By the waters of Babylon we sat down and wept, when we remembered thee, O Sion.'

The Chorus describing the capture of Troy is perhaps one of the finest in all Greek tragedy.

Euripides has been censured for introducing into this and other plays passages moralizing upon the faults of his own time, such, for example, as the criticism upon the Sophists and education in ll. 814 ff. But the poet who desires to make his poem a 'criticism of life' must perforce introduce allusions to his own time ; Euripides is no more to be blamed for making these allusions than Shakespeare for making Hamlet criticize the actors of the day.

The weakest part of the play is undoubtedly the undignified dialogue at the end between Hecuba and Polymestor. Its purpose seems partly to have been to introduce a 'topical' allusion to a place well known to the Athenians.

The Chorus.

In order to fully appreciate the Chorus of a Greek play it must be remembered that the lines were chanted to music, while the Chorus moved in a stately manner round the altar which stood in the centre of the Orchestra. The first set of lines (called in Greek *στροφή α'*) would be sung as the Chorus was moving from their original position ; the second set (*στροφή β'*) as they move back again ; the third set (*αντιστροφή α'*) as they move out a second

time ; the fourth set (*ἀντιστροφή β*) as they move back again. The two parts of the *στροφή* and *ἀντιστροφή* should thus exactly correspond in metre. Occasionally a concluding stanza was sung at the end (*ἐπιδός*).

Some attempt has been made in the translation of these Choruses to reproduce the rhythmical effect of the original, although as the translation has to be literal this has not been always possible.

ΕΥΡΙΠΙΔΟΥ
ΕΚΑΒΗ

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

(DRAMATIS PERSONAE)

ΠΟΛΥΔΩΡΟΥ ΕΙΔΩΛΟΝ . . . *The ghost of Polydorus.*
ΕΚΑΒΗ *The widowed Queen of Troy.*
ΧΟΡΟΣ ΑΙΧΜΑΛΩΤΙΔΩΝ ΓΥΝΑΙΚΩΝ. *Chorus of captive
Trojan women.*

ΠΟΛΥΞΕΝΗ *A daughter of Hecuba.*
ΟΔΥΣΣΕΥΣ *King of Ithaca, a Greek
Chieftain.*

ΤΑΛΘΥΒΙΟΣ *A herald.*
ΘΕΡΑΠΑΙΝΑ *An aged female attendant.*
ΑΓΑΜΕΜΝΩΝ *King of Mycenae, leader of
the Greeks.*

ΠΟΛΥΜΗΣΤΩΡ ΚΑΙ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ. *Polymestor (king
of the Thracian Chersonese, a barbarian) and his
children.*

SCENE throughout : *the camp of the Achaeans on the shore of
the Thracian Chersonese. At the back of the stage is a
representation of the tents of the Achaeans and the captive
Trojan women.*

ΕΥΡΙΠΙΔΟΥ

ΕΚΑΒΗ.

The ghost of Polydorus, Hecuba's murdered son, appears on the stage. He tells the story of his murder by Polymestor.

ΠΟΛΥΔΩΡΟΥ ΕΙΔΩΛΟΝ.

Ἦκω, νεκρῶν κευθμῶνα καὶ σκότου πύλας
λιπών, ἴν' Ἄιδης χωρὶς ᾤκισται θεῶν,
Πολύδωρος, Ἐκάβης παῖς γεγώς τῆς
Κισσέως
Πριάμου τε πατρός, ὃς μ', ἐπεὶ Φρυγῶν
πόλιν
κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῶ, 5
δείσας ὑπεξέπεμψε Τρωικῆς χθονὸς
Πολυμήστορος πρὸς δῶμα, Θρηκίου ξένου,
ὃς τήνδ' ἀρίστην Χερσονησίαν πλάκα
σπείρει, φίλιππον λαὸν εὐθύνων δορί.
πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα
πατήρ, ἴν', εἴ ποτ' Ἰλίου τείχη πέσοι, 11

τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίου.
 νεώτατος δ' ἦν Πρᾶμιδων· ὁ καὶ με γῆς
 ὑπεξέπεμψεν· οὔτε γὰρ φέρειν ὄπλα
 οὔτ' ἔγχος οἶός τ' ἦν νέφ βραχίονι. 15
 ἕως μὲν ὦν γῆς ὄρθ' ἔκειθ' ὀρίσματα,
 πύργοι τ' ἄθραυστοι Τρωικῆς ἦσαν χθονός,
 Ἔκτωρ τ' ἀδελφὸς οὐμὸς ἠντύχει δορί,
 καλῶς παρ' ἀνδρὶ Θρηκί, πατρὶώ ξένω,
 τροφαῖσιν, ὥς τις πτόρθος, ἠϋζόμην τάλας.
 ἐπεὶ δὲ Τροία θ' Ἔκτορός τ' ἀπόλλυται 21
 ψυχῇ, πατρῶα θ' ἐστία κατεσκάφη,
 αὐτὸς δὲ βωμῷ πρὸς θεοδμήτῳ πίτνει
 σφαγεῖς Ἀχιλλέως παιδὸς ἐκ μαιφόνου,
 κτείνει με χρυσοῦ τὸν ταλαίπωρον χάριν 25
 ξένος πατρίδος, καὶ κτανὼν ἐς οἶδμ' ἄλως
 μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ.

His body lies unburied. His spirit haunts Hecuba.

κείμεναι δ' ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντου σάλῳ,
 πολλοῖς διαύλοις κυμάτων φορούμενος,
 ἄκλαυστος, ἄταφος· νῦν δ' ὑπὲρ μητρὸς
 φίλης 30
 Ἐκάβης αἰτσω, σῶμ' ἐρημώσας ἐμόν,
 τριταῖον ἤδη φέγγος αἰωρούμενος,
 ὅσον περ ἐν γῇ τῇδε Χερσονησία
 μήτηρ ἐμὴ δύστηνος ἐκ Τροίας πάρα.

The Achæan fleet is detained on the shore of Thrace by a vision of Achilles, who demands the sacrifice of Polyxena.

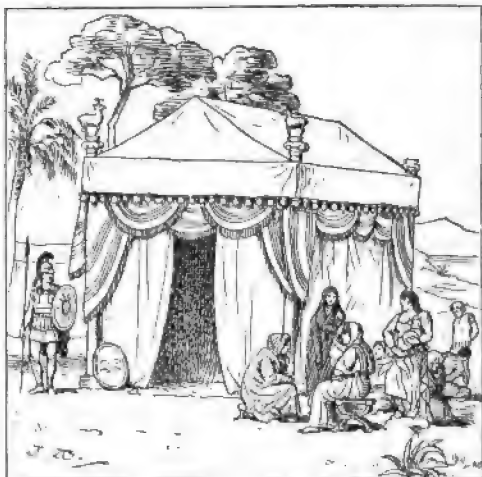
πάντες δ' Ἀχαιοὶ ναῦς ἔχοντες ἥσυχοι 35
 θάσσουσ' ἐπ' ἅκταις τῆσδε Θρηκίας χθονός·
 ὁ Πηλέως γὰρ παῖς ὑπὲρ τύμβου φανεῖς
 κατέσχ' Ἀχιλλεὺς πᾶν στράτευμ' Ἑλληνικόν,



GREEK SHIPS DRAWN UP ON THE SEA-SHORE. (From a relief found at Gjölbäshi, Lycia.)

πρὸς οἶκον εὐθύνοντας ἐναλίαν πλάττην·
 αἰτεῖ δ' ἀδελφὴν τὴν ἐμὴν Πολυξένην 40
 τύμβῳ φίλον πρόσφαγμα καὶ γέρας λαβεῖν.
 καὶ τεύξεται τοῦδ', οὐδ' ἀδώρητος φίλῳ

ἔσται πρὸς ἀνδρῶν· ἡ πεπρωμένη δ' ἄγει
 θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἡματι.
 δυοῖν δὲ παῖδοιν δύο νεκρῶ κατόψεται 45
 μήτηρ, ἐμοῦ τε τῆς τε δυστήνου κόρης.
 φανήσομαι γάρ, ὥς τάφου τλήμων τύχῳ,



A TENT. (From a vase-painting and Assyrian bas-relief.)

δούλης ποδῶν πάροιθεν ἐν κλυδωνίῳ.
 τοὺς γὰρ κάτω σθένοντας ἐζητησάμην
 τύμβου κυρῆσαι, κεῖς χέρας μητρὸς πεσεῖν. 50
 τοῦμόν μὲν οὖν ὅσον περ ἤθελον τυχεῖν
 ἔσται· γεραιᾷ δ' ἐκποδῶν χωρήσομαι
 Ἐκάβη· περᾷ γὰρ ἧδ' ὑπὸ σκηνῆς πόδα
 Ἀγαμέμνωνος, φάντασμα δειμαίνουσ' ἐμόν.

The aged Hecuba is seen entering. The ghost vanishes, repeating the concluding lines as he disappears.

φεῦ·
ὦ μήτερ, ἥτις ἐκ τυραννικῶν δόμων 55
δούλειον ἡμαρ εἶδες, ὡς πράσσεις κακῶς,
ὅσον περ εὖ ποτ'. ἀντισηκώσας δέ σε
φθείρει θεῶν τις τῆς πάροιθ' εὐπραξίας.

Hecuba comes forward, old and bent, leaning on the arms of two Trojan women.

ΕΚΑΒΗ.

ἄγετ', ὦ παῖδες, τὴν γραῦν πρὸ δόμων,
ἄγετ', ὀρθοῦσαι τὴν ὁμόδουλον, 60
Τρωάδες, ὑμῖν, πρόσθε δ' ἄνασσαν.
λάβετε, φέρετε, πέμπετ', αἰρέτε μου
γεραιᾶς χειρὸς προσλαζύμεναι·
κάγῳ σκολιῷ σκίπῳνι χερὸς 65
διερεοδομένα σπεύσω βραδύπουν
ἤλυσιν ἄρθρων προτιθεῖσα.

Hecuba's dreams—of her son, and of a fawn slaughtered by a wolf and torn from her knees. O that Helenus and Cassandra could interpret them!

ὦ στεροπὰ Διός, ὦ σκοτία νύξ,
τί ποτ' αἶρομαι ἔννυχος οὕτω
δείμασι, φάσμασιν; ὦ πότνια χθών, 70
μελανοπτερύγων μάτερ ὀνείρων,
ἀποπέμπομαι ἔννυχον ὄψιν,

ἂν περὶ παιδὸς ἐμοῦ τοῦ σφζομένου κατὰ
Θρήκην

ἄμφι Πολυξείνης τε φίλης θυγατρὸς δι'
ὀνείρων 75

φοβερὰν ὄψιν ἔμαθον, ἐδάην.
ὦ χθόνιοι θεοί, σώσατε παιδ' ἐμόν,
ὅς μόνος οἴκων ἄγκυρ' ἔτ' ἐμῶν 80
τὴν χιονώδη Θρήκην κατέχει,
ξείνου πατρὸς φυλακαῖσιν.

ἔσται τι νέον,
ἥξει τι μέλος γοερὸν γοεραῖς.
οὐποτ' ἐμὰ φρὴν ὦδ' ἀλίσστος 85

φρίσσει, ταρβεῖ.
ποῦ ποτε θείαν Ἑλένου ψυχὰν
ἢ Κασάνδραν ἐσίδω, Τρῳάδες,
ὥς μοι κρίνωσιν ὀνείρους;
εἶδον γὰρ βαλιὰν ἔλαφον λύκου αἵμονι
χαλᾶ 90
σφαζομέναν, ἀπ' ἐμῶν γονάτων σπασθεῖσαν
ἀνάγκα

οἰκτρῶς. καὶ τόδε δειμὰ μοι·

The vision of the ghost of Achilles.

ἦλθ' ὑπὲρ ἄκρας τύμβου κορυφᾶς
φάντασμ' Ἀχιλέως· 95

ἥτει δὲ γέρας τῶν πολυμόχθων
τινὰ Τρῳιάδων.
ἀπ' ἐμᾶς οὖν, ἀπ' ἐμᾶς τόδε παιδὸς
πέμψατε, δαίμονες, ἱκετεύω.

[The CHORUS of captive Trojan women, chanting as they go, enters the orchestra in solemn procession, and finally forms round the altar in the centre.

ΧΟΡΟΣ.

Ἐκάβη, σπουδῇ πρὸς σ' ἐλιάσθην, 100
 τὰς δεσποσύνους σκηναὶς προλιπούς',
 ἵν' ἐκληρώθην καὶ προσετάρχθην -
 δούλῃ, πόλεως ἀπελαυνομένη
 τῆς Ἰλιάδος, λόγχης αἰχμῇ
 δοριθήρατος πρὸς Ἀχαιῶν, 105
 οὐδὲν παθέων ἀποκουφίζουσ',
 ἀλλ' ἀγγελίας βάρος ἀραμένη
 μέγα, σοί τε, γύναι, κῆρυξ ἀχέων.

The meeting of the Achæan Chiefs. Divided counsels.

ἐν γὰρ Ἀχαιῶν πλήρει ξυνόδῳ
 λέγεται δόξαι σὴν παῖδ' Ἀχιλεῖ 110
 σφάγιον θέσθαι· τύμβον δ' ἐπιβάς
 οἶσθ' ὅτε χρυσέοις ἐφάνη σὺν ὄπλοις,
 τὰς ποντοπόρους δ' ἔσχε σχεδίας
 λαίφη προτόνοις ἐπερειδομένας,
 τάδε θωῦσσαν, 115
 “ ποῖ δὴ, Δαναοί, τὸν ἐμὸν τύμβον
 στέλλεσθ' ἀγέραςτον ἀφέντες; ”
 πολλῆς δ' ἔριδος ξυνέπαισε κλύδων,
 δόξα δ' ἐχώρει δίχ' ἀν' Ἑλλήνων
 στρατὸν αἰχμητὴν, τοῖς μὲν διδόναι 120
 τύμβῳ σφάγιον, τοῖς δ' οὐχὶ δοκοῦν.

ἦν δὲ τὸ μὲν σὸν σπεύδων ἀγαθὸν
 τῆς μαντιπόλου βᾶκχης ἀνέχων
 λέκτρ' Ἀγαμέμνων·
 τῷ Θησείδῃ δ', ὅζω Ἀθηνῶν, 125
 δισσῶν μύθων ῥήτορες ἦσαν·
 γνώμη δὲ μιᾷ ξυνεχωρεῖτην,
 τὸν Ἀχιλλεῖον τύμβον στεφανοῦν
 αἵματι χλωρῷ, τὰ δὲ Κασάνδρας
 λέκτρ' οὐκ ἐφάτην τῆς Ἀχιλείας 130
 πρόσθεν θήσειν ποτὲ λόγχης.

The advice of Odysseus prevails.

σπουδαὶ δὲ λόγων κατατεινομένων
 ἦσαν ἴσαι πως, πρὶν ὃ ποικιλόφρων
 κόπις, ἡδυλόγος, δημοχαριστῆς
 Λαερτιάδης πείθει στρατιὰν 135
 μὴ τὸν ἄριστον Δαναῶν πάντων
 δούλων σφαγίων οὔνεκ' ἀπωθεῖν,
 μηδὲ τιν' εἰπεῖν παρὰ Περσεφόνη
 στάντα φθιμένων
 ὡς ἀχάριστοι Δαναοὶ Δαναοῖς 140
 τοῖς οἰχομένοις ὑπὲρ Ἑλλήνων
 Τροίας πεδίον ἀπέβησαν.
 ἥξει δ' Ὀδυσσεὺς ὅσον οὐκ ἤδη,
 πῶλον ἀφέλξων σὼν ἀπὸ μαστῶν,
 ἔκ τε γεραιᾶς χερὸς ὀρμήσων. 145

Hecuba must supplicate the Gods and Agamemnon.

ἀλλ' ἴθι ναοὺς, ἴθι πρὸς βωμούς,
 ἴζ' Ἀγαμέμνονος ἱκέτις γονάτων·

κήρυσσε θεοὺς τοὺς τ' οὐρανίδας
τοὺς θ' ὑπὸ γαίαν.

ἥ γάρ σε λιταὶ διακωλύσουσ'
ὀρφανὸν εἶναι παιδὸς μελέας,

150



HERMES PRESENTING A SOUL TO HADES AND PERSEPHONE. (From a vase-painting.)

ἥ δέϊ σ' ἐπιδεῖν τύμβου προπετῇ
φοινισσομένην αἵματι παρθένον
ἐκ χρυσοφόρου
δειρῆς νασμῶ μελανανγεί.

155

Despair of Hecuba. To whom shall she flee for help?

EK. οἱ ᾧ μελέα, τί ποτ' ἀπύσω;
ποίαν ἀχώ; ποῖον ὁδυρμόν;

δειλαία δειλαῖον γήρως,
 δουλείας τᾶς οὐ τλατᾶς,
 τᾶς οὐ φερτᾶς ὧμοι μοι.
 τίς ἀμύνει μοι ; ποία γενεά, 160
 ποία δὲ πόλις ;
 φρουῖδος πρέσβυς, φρουῖδοι παῖδες.
 ποίαν, ἢ ταύταν ἢ κείναν,
 στείχω ; ποῖ δ' ἦσω ; τίς
 θεῶν ἢ δαίμων ἐπαρωγός ; 165
 ὦ κάκ' ἐνεγκοῦσαι Τρῳάδες, ὦ
 κάκ' ἐνεγκοῦσαι
 πῆματ', ἀπωλέσατ', ὠλέσατ'· οὐκέτι μοι βίος
 ἀγαστὸς ἐν φάει.
 ὦ τλάμων, ἄγησαί μοι, 170
 πούς, ἄγησαι τῇ γραίᾳ
 πρὸς τάνδ' αὐλάν· ὦ τέκνον, ὦ παῖ
 δυστανοτάτας ματέρος, ἔξελθ'
 ἔξελθ' οἴκων· αἶε ματέρος
 αὐδάν, ὦ τέκνον, ὡς εἰδῆς 175
 οἶαν οἶαν αἶτω φάμαν
 περὶ σᾶς ψυχᾶς.

[POLYXENA enters,—to ask the reason of her mother's cries.]

ΠΟΛΥΞΕΝΗ.

ἰώ,

μᾶτερ μᾶτερ, τί βοᾷς ; τί νέον
 καρύξας οἴκων μ', ὥστ' ὄρνιν,
 θάμβει τῷδ' ἐξέπταξας ;

180

EK.

ἰώ μοι, τέκνον.

ΠΟΛΤΞ. τί με δυσφημεῖς ; φροίμιά μοι κακά.

ΕΚ. αἰαῖ, σᾶς ψυχᾶς.

ΠΟΛΤΞ. ἐξαύδα, μὴ κρύψῃς δαρὸν.

δαιμαίνω δαιμαίνω, μᾶτερ,

185

τί ποτ' ἀναστένεις.

ΕΚ. τέκνον, τέκνον μελέας ματρός.

ΠΟΛΤΞ. τί τόδ' ἀγγέλλεις ;

ΕΚ. σφάξαι σ' Ἀργείων κοινὰ

ξυντείνει πρὸς τύμβον γνώμα 190

Πηλείδα γέννα.

ΠΟΛΤΞ. οἴμοι, μᾶτερ, πῶς φθέγγει

ἀμέγαρτα κακῶν ; μάνυσόν μοι

μάνυσον, μᾶτερ.

ΕΚ. αὐδῶ, παῖ, δυσφήμονς φάμας· 195

ἀγγέλλουσ' Ἀργείων δόξαι

ψήφῳ τᾶς σᾶς περὶ μοι ψυχᾶς.

Polyxena laments her mother's sad fate. Of herself she will not think. It is better for her to die.

ΠΟΛΤΞ. ὦ δεινὰ παθοῦς', ὦ παντλάμων,

ὦ δυστάνου μᾶτερ βιοτᾶς,

οἶαν οἶαν αὖ σοι λώβαν

200

ἐχθίσταν ἀρρήταν τ'

ᾠρσέν τις δαίμων.

οὐκέτι σοι παῖς ἄδ' οὐκέτι δὴ

γῆρα δειλαία δειλαίῳ

ξυνδουλεύσω.

σκύμνον γάρ μ' ὥστ' οὐριθρέπταν

μόςχον δειλαία δειλαίαν

205

εἰσόψει χεῖρὸς ἀναρπαστὰν
 σᾶς ἅπο, λαιμότομόν τ' Ἀΐδα
 γᾶς ὑποπεμπομένην σκότον, ἔνθα νεκρῶν μέτα
 τάλαινα κείσομαι. 210



ODYSSEUS COMES TO TAKE AWAY POLYXENA. (From the Tabula
 Iliaca.)

σὲ μὲν, ὦ μάτερ δύστανε βίου,
 κλαίω πανδύρτοισι θρήνοις·
 τὸν ἐμὸν δὲ βίον, λώβαν λύμαν τ',
 οὐ μετακλαίομαι, ἀλλὰ θανεῖν μοι
 ξυντυχία κρείσσων ἐκύρησεν. 215

ΧΟ. καὶ μὴν Ὀδυσσεὺς ἔρχεται σπουδῇ ποδός,
Ἐκάβη, νέον τι πρὸς σέ σημανῶν ἔπος.

ODYSSEUS enters, bringing the news of the decree, and to take away POLYXENA.

ΟΔΥΣΣΕΥΣ.

γύναι, δοκῶ μὲν σ' εἶδέναι γνῶμην στρατοῦ
ψῆφόν τε τὴν κρανθείσαν, ἀλλ' ὅμως φράσω.



A PRIEST SACRIFICING. (From paintings on vases.)

ἔδοξ' Ἀχαιοῖς παῖδα σὴν Πολυξένην 220
σφάζαι πρὸς ὀρθὸν χώμ' Ἀχιλλείου τάφου.

ἡμᾶς δὲ πομποὺς καὶ κομιστῆρας κόρης
 τάσσουσιν εἶναι· θύματος δ' ἐπιστάτης
 ἱερεὺς τ' ἐπέστη τοῦδε παῖς Ἀχιλλέως.
 οἶσθ' οὖν ὃ δρᾶσον; μήτ' ἀποσπασθῆς βία
 μήτ' ἐς χερῶν ἄμιλλαν ἐξέλθης ἐμοί· 226
 γίγνωσκε δ' ἀλκὴν καὶ παρουσίαν κακῶν
 τῶν σῶν. σοφόν τοι κὰν κακοῖς ἂ δεῖ φρονεῖν.

Hecuba feels that a great crisis is at hand. She will make a last appeal to Odysseus.

ΕΚ. αἰαί· παρέστηχ', ὥς ἔοικ', ἀγῶν μέγας,
 πλήρης στεναγμῶν οὐδὲ δακρύων κενός. 230
 κᾶγωγ ἄρ' οὐκ ἔθνησκον οὐ μ' ἐχρῆν θανεῖν,
 οὐδ' ὤλεσέν με Ζεὺς, τρέφει δ', ὅπως ὀρώ
 κακῶν κάκ' ἄλλα μείζον' ἢ τάλαιν' ἐγώ.
 εἰ δ' ἔστι τοῖς δούλοισι τοὺς ἐλευθέρους
 μὴ λυπρὰ μηδὲ καρδίας δηκτῆρια 235
 ἐξιστορῆσαι, σοὶ μὲν εἰρῆσθαι χρεῶν,
 ἡμᾶς δ' ἀκούσαι τοὺς ἐρωτῶντας τάδε.

ΟΔ. ἔξεστ', ἐρώτα· τοῦ χρόνου γὰρ οὐ φθονῶ.

She reminds Odysseus of the time when she saved his life at Troy.

ΕΚ. οἶσθ' ἡνίκ' ἦλθες Ἰλίου κατάσκοπος,
 δυσχλαινία τ' ἄμορφος, ὁμμάτων τ' ἄπο 240
 φόνου σταλαγμοὶ σὴν κατέσταζον γένυν;

ΟΔ. οἶδ'. οὐ γὰρ ἄκρας καρδίας ἔψαυσέ μου.

ΕΚ. ἔγνω δέ σ' Ἑλένη, καὶ μόνη κατεῖπ' ἐμοί;

ΟΔ. μεμνήμεθ' ἐς κίνδυνον ἐλθόντες μέγαν.

ΕΚ. ἦψω δὲ γονάτων τῶν ἐμῶν ταπεινὸς ὢν; 245

- ΟΔ. ὥστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμήν.
 ΕΚ. τί δῆτ' ἔλεξας, δούλος ὦν ἐμὸς τότε ;
 ΟΔ. πολλῶν λόγων εὐρήμαθ', ὥστε μὴ θανεῖν.
 ΕΚ. ἔσωσα δῆτά σ', ἐξέπεμψά τε χθονός ;
 ΟΔ. ὥστ' εἰσορᾶν γε φέγγος ἡλίου τόδε. 250
 ΕΚ. οὐκ οὐκ κακύνει τοῖσδε τοῖς βουλευμασιν,
 ὃς ἐξ ἐμοῦ μὲν ἔπαθες οἶα φῆς παθεῖν,
 δρας δ' οὐδὲν ἡμᾶς εὖ, κακῶς δ' ὅσον δύνᾳ ;
 ἀχάριστον ὑμῶν σπέρμ', ὅσοι δημηγόρους
 ζηλοῦτε τιμάς· μηδὲ γιγνώσκουσθέ μοι, 255
 οἱ τοὺς φίλους βλάπτοντες οὐ φροντίζετε,
 ἦν τοῖσι πολλοῖς πρὸς χάριν λέγῃτε τι.
 ἀτὰρ τί δὴ σόφισμα τοῦθ' ἡγούμενοι
 ἐς τήνδε παῖδα ψῆφον ὤρισαν φόνου ;

There is no justice in the sacrifice. Helen should rather be offered.

πότ' ἄρα τὸ χρῆν σφ' ἐπήγαγ' ἀνθρωπο-
 σφαγεῖν 260
 πρὸς τύμβον, ἔνθα βουθυτεῖν μᾶλλον πρέπει ;
 ἢ τοὺς κτανόντας ἀνταποκτείνειν θέλων
 ἐς τήνδ' Ἀχιλλεὺς ἐνδίκως τείνει φόνον ;
 ἀλλ' οὐδὲν αὐτὸν ἦδε γ' εἰργασταὶ κακόν.
 Ἐλένην νιν αἰτεῖν χρῆν τάφῳ προσφάγματα·
 κείνη γὰρ ὤλεσέν νιν ἐς Τροίαν τ' ἄγει. 266
 εἰ δ' αἰχμάλωτον χρὴ τιν' ἔκκριτον θανεῖν
 κάλλει θ' ὑπερφέρουσαν, οὐχ ἡμῶν τόδε·
 ἢ Τυνδαρίς γάρ εἶδος εὐπρεπεστάτη,
 ἀδικούσα θ' ἡμῶν οὐδὲν ἦσσον ἡρέθη. 270
 τῷ μὲν δικαίῳ τόνδ' ἀμιλλῶμαι λόγον·

She appeals to Odysseus to remember his debt of gratitude. In Polyxena she will lose her sole comfort and support.

ἂ δ' ἀντιδοῦναι δεῖ σ', ἀπαιτούσης ἐμοῦ,
 ἄκουσον. ἥψω τῆς ἐμῆς, ὡς φῆς, χερὸς
 καὶ τῆς γεραιᾶς προσπίτνων παρηΐδος·
 ἀνθάπτομαί σου τῶνδε τῶν αὐτῶν ἐγώ, 275

[Touching his hand and face.]

χάριν τ' ἀπαιτῶ τὴν τόθ', ἱκετεύω τέ σε,
 μή μου τὸ τέκνον ἐκ χερῶν ἀποσπάσης,
 μηδὲ κτάνητε. τῶν τεθνηκότων ἄλῃς·
 ταύτῃ γέγηθα κἀπιλήθομαι κακῶν·
 ἦδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχή, 280
 πόλις, τιθήνη, βύκτρον, ἡγεμὼν ὁδοῦ.
 οὐ τοὺς κρατοῦντας χρὴ κρατεῖν ἂ μὴ χρεῶν,
 οὐδ' εὐτυχοῦντας εὖ δοκεῖν πράξειν αἰεὶ.
 καὶ γὰρ ἦν ποτ', ἀλλὰ νῦν οὐκ εἴμ' ἔτι,
 τὸν πάντα δ' ὄλβον ἡμαρ ἔν μ' ἀφείλετο.
 ἀλλ', ὦ φίλον γένειον, αἰδέσθητί με, 286
 οἴκτειρον· ἐλθὼν δ' εἰς Ἀχαιϊκὸν στρατὸν
 παρηγόρησον, ὡς ἀποκτείνειν φθόνος
 γυναῖκας, ἃς τὸ πρῶτον οὐκ ἐκτεínaτε
 βωμῶν ἀποσπάσαντες, ἀλλ' ὤκτειράτε. 290
 νόμος δ' ἐν ὑμῖν τοῖς τ' ἐλευθέροις ἴσος
 καὶ τοῖσι δούλοις αἵματος κεῖται πέρι.
 τὸ δ' ἀξίωμα, κἂν κακῶς λέγῃς, τὸ σὸν
 πείσει· λόγος γὰρ ἔκ τ' ἀδοξούντων ἰὼν
 κακὰ τῶν δοκούντων αὐτὸς οὐ ταῦτ' ὀνείκει.

ΧΟ. οὐκ ἔστιν οὕτω στερρὸς ἀνθρώπου φύσις,
 ἥτις γόων σῶν καὶ μακρῶν ὁδυρμάτων 297
 κλύουσα θρήνους οὐκ ἂν ἐκβάλοι δάκρυ.

Odysseus replies that he cannot go back from his word.

ΟΔ. Ἐκάβη, διδάσκου, μηδὲ τῷ θυμουμένῳ
 τὸν εὖ λέγοντα δυσμενῇ ποιοῦ φρενί. 300
 ἐγὼ τὸ μὲν σὸν σῶμ', ὑφ' οὐπὲρ ἡντύχουν,
 σφῆξιν ἔτοιμός εἰμι, κοῦκ ἄλλως λέγω·
 α δ' εἶπον εἰς ἅπαντας, οὐκ ἀρνήσομαι,
 Τροίας αἰλούσης ἀνδρὶ τῷ πρώτῳ στρατοῦ
 σὴν παῖδα δοῦναι σφάγιον ἐξαιτουμένῳ. 305

The Achaeans also owe a debt of gratitude to Achilles.

ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,
 ὅταν τις ἐσθλὸς καὶ πρόθυμος ὦν ἀνὴρ
 μηδὲν φέρηται τῶν κακίωνων πλέον.
 ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς, γύναι,
 θανὼν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνὴρ. 310
 οὐκουν τόδ' αἰσχρόν, εἰ βλέποντι μὲν φίλῳ
 χρώμεσθ', ἐπεὶ δ' ἄπεστι, μὴ χρώμεσθ' ἔτι;
 εἰεν· τί δῆτ' ἐρεῖ τις, ἦν τις αὖ φανῇ
 στρατοῦ τ' ἄθροισις πολεμίων τ' ἀγωνία;
 πόττερα μαχούμεθ', ἢ φιλοψυχήσομεν, 315
 τὸν κατθανόνθ' ὀρώντες οὐ τιμώμενον;
 καὶ μὴν ἔμοιγε ζῶντι μὲν, καθ' ἡμέραν,
 κεῖ σμικρ' ἔχοιμι, πάντ' ἂν ἀρκούντως ἔχοι·
 τύμβον δὲ βουλοίμην ἂν ἀξιούμενον 319
 τὸν ἐμὸν ὁρᾶσθαι διὰ μακροῦ γὰρ ἡ χάρις.

Other women are suffering besides Hecuba.

εἰ δ' οἰκτρὰ πάσχειν φῆς, τὰδ' ἀντάκούε μου·
 εἰσὶν παρ' ἡμῖν οὐδὲν ἥσσον ἄθλιναι
 γραῖαι γυναῖκες ἡδὲ πρεσβῦται σέθεν,
 νύμφαι τ' ἀρίστων νυμφίων τητῶμεναι,
 ὧν ἡδε κεύθει σώματ' Ἰδαία κόνις. 325
 τόλμα τὰδ'· ἡμεῖς δ', εἰ κακῶς νομίζομεν
 τιμᾶν τὸν ἐσθλόν, ἀμαθίαν ὀφλήσομεν·
 οἱ βάρβαροι δὲ μήτε τοὺς φίλους φίλους
 ἡγείσθε μήτε τοὺς καλῶς τεθνηκότας
 θαυμάζεθ', ὥς ἂν ἡ μὲν Ἑλλὰς εὐτυχῇ, 330
 ὑμεῖς δ' ἔχηθ' ὅμοια τοῖς βουλευμάσιν.

ΧΟ. αἰαῖ· τὸ δούλον ὥς κακὸν πέφυκ' αἰεῖ,
 τολμᾷ θ' ἅ μὴ χρὴ τῇ βίᾳ νικώμενον.

Hecuba bids Polyxena appeal to Odysseus.

ΕΚ. ὦ θυγάτερ, οὐμοὶ μὲν λόγοι πρὸς αἰθέρα 334
 φρουδοὶ μάτην ριφθέντες ἀμφὶ σοῦ φόνου·
 σύ δ' εἴ τι μείζω δύναμιν ἢ μήτηρ ἔχεις,
 σπούδαζε, πάσας ὥστ' ἀηδόνοσ στόμα
 φθογγὰς ἰεῖσα, μὴ στερηθῆναι βίου.
 πρόσπιπτε δ' οἰκτρῶς τοῦδ' Ὀδυσσέως γόνυ,
 καὶ πείθ'. ἔχεις δὲ πρόφασιν· ἔστι γὰρ τέκνα
 καὶ τῷδε, τὴν σὴν ὥστ' ἐποικτεῖται τύχην. 341

No; Polyxena will not fear to die. Death is better than slavery.

ΠΟΛΤΞ. ὀρῶ σ', Ὀδυσσεῦ, δεξιὰν ὑφ' εἵματος
 κρύπτοντα χεῖρα, καὶ πρόσωπον ἔμπαλιν

στρέφοντα, μή σου προσθίγω γενειάδος.
 θάρσει· πέφευγας τὸν ἐμὸν ἰκέσιον Δία· 345
 ὡς ἔψομαί γε τοῦ τ' ἀναγκαίου χάριν
 θανεῖν τε χρήζουσ'· εἰ δὲ μὴ βουλήσομαι,
 κακὴ φανούμαι καὶ φιλόψυχος γυνή.
 τί γάρ με δεῖ ζῆν; ἢ πατὴρ μὲν ἦν ἄναξ
 Φρυγῶν ἀπάντων· τοῦτό μοι πρῶτον βίου·
 ἔπειτ' ἐθρέφθην ἐλπίδων καλῶν ὕπο, 351
 βασιλεῦσι νύμφη, ζῆλον οὐ σμικρὸν γάμων
 ἔχουσ', ὅτου δῶμ' ἐστίαν τ' ἀφίξομαι·
 δέσποινα δ' ἢ δύστηνος Ἰδαίαισιν ἦν
 γυναιξί, παρθένοις ἀπόβλεπτος μέτα, 355
 ἴση θεοῖσι, πλὴν τὸ κατθανεῖν μόνον·
 νῦν δ' εἰμὶ δούλη. πρῶτα μὲν με τοῦνομα
 θανεῖν ἐρᾶν τίθησιν, οὐκ εἰωθὸς ὄν·
 ἔπειτ' ἴσως ἂν δεσποτῶν ὤμων φρένας
 τύχοιμ' ἂν, ὅστις ἀργύρου μ' ὠνήσεται, 360
 τὴν Ἑκτορός τε χατέρων πολλῶν κάσιν,
 προσθεὶς δ' ἀνάγκην σιτοποιὸν ἐν δόμοις,
 σαίρειν τε δῶμα κερκίσιν τ' ἐφεστάναι
 λυπρὰν ἄγουσαν ἡμέραν μ' ἀναγκάσει·
 λέχη δὲ τὰμὰ δούλος ὠνητός ποθεν 365
 χρανεῖ, τυράννων πρόσθεν ἡξιωμένα.
 οὐ δῆτ'· ἀφίημ' ὁμμάτων ἐλεύθερον
 φέγγος τὸδ', Ἄϊδη προστιθεῖς ἐμὸν δέμας.
 ἄγ' οὖν μ', Ὀδυσσεῦ, καὶ διέργασαί μ' ἄγων·
 οὔτ' ἐλπίδος γὰρ οὔτε του δόξης ὀρῶ 370
 θάρσος παρ' ἡμῖν ὥς ποτ' εὖ πράξαι με χρή.

[Turning to her mother.

Her mother must not stand in the way; she must even wish for her daughter's death. Death is better than shame.

μη̄τερ, σὺ δ' ἡμῖν μηδὲν ἐμποδὼν γένη
λέγουσα μηδὲ δρῶσα· συμβούλου δέ μοι
θανεῖν, πρὶν αἰσχρῶν μὴ κατ' ἀξίαν τυχεῖν.

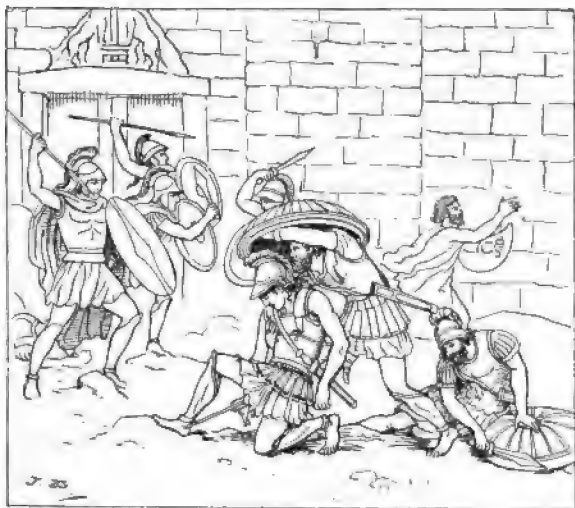


WOMEN AT WORK. (From vase-painting.)

ὅστις γὰρ οὐκ εἴωθε γεύεσθαι κακῶν, 375
φέρει μέν, ἀλγεί δ' αὐχέν' ἐντιθεὶς ζυγῷ·
θανῶν δ' ἂν εἴη μᾶλλον εὐτυχέστερος
ἢ ζῶν· τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος.

How wondrous is the mark of noble birth.

ΧΟ. δεινὸς χαρακτήρ καπίσημος ἐν βροτοῖς
ἐσθλῶν γενέσθαι, καὶ μείζον ἔρχεται 380
τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις.



DEATH OF ACHILLES. (From a bas-relief.)

Once more Hecuba appeals to Odysseus to slay her instead of, or with, her daughter.

ΕΚ. καλῶς μὲν εἶπας, θύγατερ· ἀλλὰ τῷ καλῷ
λύπη πρόσσεστιν. εἰ δὲ δεῖ τῷ Πηλέως
χάριν γενέσθαι παιδί, καὶ ψόγον φυγεῖν
ὑμᾶς, Ὀδυσσεῦ, τήνδε μὲν μὴ κτείνετε, 385

ΠΟΛΥΞ. κόμιζ', Ὀδυσσεύ, μ' ἀμφιθεὶς κἀρα
πέπλοις·

ὥς πρὶν σφαγῆναί γ' ἐκτέτηκα καρδίαν
θρήνοισι μητρός, τήνδε τ' ἐτήκω γόοις. 434
ὦ φῶς· προσειπεῖν γὰρ σὸν ὄνομ' ἔξεστί μοι,
μέτεσσι δ' οὐδὲν πλὴν ὅσον χρόνον ξίφους
βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως.

ΕΚ. [*fainting in the arms of her attendants.*] οἱ 'γώ·
προλείπω· λύεται δέ μου μέλη.

ὦ θύγατερ, ἄψαι μητρός, ἔκτεινον χέρα,
δός· μὴ λήπῃς μ' ἄπαιδ', ἀπωλόμην, φίλαι.

[POLYXENA is led out, with her head veiled. HECUBA lies
on the stage, her face wrapped in her robes.]

[ὥς τὴν Λάκαιναν ξύγγονον Διοσκόροιν 441
Ἑλένην ἴδοιμι· διὰ καλῶν γὰρ ὀμμάτων
αἰσχίστα Τροίαν εἶλε τὴν εὐδαίμονα.]

[*The CHORUS sings.*]

Sorrows of the captive Trojan women.

ΧΟ. αὔρα, ποντιάς αὔρα, στρ. α΄.

ἄτε ποντοπόρους κομίζεις 445

θοὰς ἀκάτους ἐπ' οἶδμα λίμνας,

ποῖ με τὰν μελέαν πορεύσεις;

τῷ δουλόσυνος πρὸς οἶκον

κτηθεῖς' ἀφίξομαι;

ἢ Δωρίδος ὄρμον αἴας, 450

ἢ Φθιάδος, ἔνθα καλλίστων ὑδάτων πατέρα

φασὶν Ἀπιδανὸν γύας λιπαίνειν;

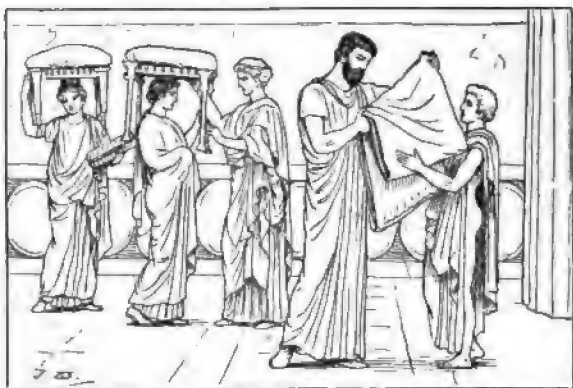
ἡ νάσων, ἀλιήρει ἀντ. α'.
 κώπα πεμπομένην τάλαιναν, 456
 οἰκτρὰν βιστὰν ἔχουσιν οἴκοις,
 ἔνθα πρωτόγονός τε φοῖνιξ
 δάφνα θ' ἱερὸν ἀνέσχε



ARTEMIS WITH CHAPLET AND BOW. (From the statue in the Louvre.)

πτόρθους Λατοῖ φίλα 460
 ὠδίνος ἄγαλμα δίας;
 σὺν Δηλιάσιν τε κούραις Ἀρτέμιδος τε θεῆς
 χρυσεάν ἄμπυκα τόξα τ' εὐλογήσω; 465
 ἡ Παλλάδος ἐν πόλει στρ. β'.

τὰς καλλιδίφρου τ' Ἀθαναίας ἐν κροκέῳ πέπλῳ
 ζεύξομαι ἄρματι πώλους, 469
 ἐν δαιδαλέαισι ποικίλλουσ' ἀνθοκρόκοισι
 πῆναις,
 ἧ Τιτάνων γενεάν,
 τὰν Ζεὺς ἀμφιπύρῳ 473
 κοιμίζει φλογμῷ Κρονίδας ;



RECEIVING THE SACRED VESTMENT OF PALLAS. (From the frieze of the Parthenon, in the British Museum.)

ὦμοι τεκέων ἐμῶν, ἀντ. β'.
 ὦμοι πατέρων, χθονός θ', ἃ καπνῷ κατερεί-
 πεται
 τυφομένα, δορίληπτος
 ὑπ' Ἀργείων· ἐγὼ δ' ἐν ξείνῃ χθονὶ δὴ
 κέκλημαι

δούλα, λιπούσ' Ἀσίαν, 481
 Εὐρώπας θεράπναν
 ἀλλάξας, Ἴαιδα θαλάμους.

The sacrifice has been offered. Talthybius comes to fetch Hecuba to perform the funeral rites.

ΤΑΛΘΥΒΙΟΣ.

ποῦ τὴν ἄνασσαν δήποτ' οὖσαν Ἰλίου
 Ἑκάβην ἂν ἐξεύροιμι, Τρωάδες κόραι; 485
 ΧΟ. αὕτη πέλας σου, νῶτ' ἔχουσ' ἐπὶ χθονί,
 Ταλθύβιε, κεῖται, συγκεκλημένη πέπλοις.

[seeing HECUBA lying on the ground.]

ΤΑ. ὦ Ζεῦ, τί λέξω; πότερά σ' ἀνθρώπους ὁρᾶν;
 ἢ δόξαν ἄλλως τήνδε κεκτῆσθαι μάτην
 ψευδῇ, δοκοῦντας δαιμόνων εἶναι γένος, 490
 τύχην δὲ πάντα τὰν βροτοῖς ἐπισκοπεῖν;
 οὐχ ἥδ' ἄνασσα τῶν πολυχρύσων Φρυγῶν;
 οὐχ ἥδε Πριάμου τοῦ μέγ' ὀλβίου δάμαρ;
 καὶ νῦν πόλις μὲν πᾶσ' ἀνέστηκεν δορί,
 αὕτη δὲ δούλη, γραῦς, ἅπαις, ἐπὶ χθονὶ 495
 κεῖται, κόνει φύρουσα δύστηνον κᾶρα.
 φεῦ φεῦ. γέρων μὲν εἰμ'. ὅμως δέ μοι θανεῖν
 εἴη, πρὶν αἰσχυρᾷ περιπεσεῖν τύχη τινί.
 ἀνίστασ', ὦ δύστηνε, καὶ μετάρσιον
 πλευρὰν ἔπαιρε καὶ τὸ πᾶλλευκον κᾶρα. 500

ΕΚ. [slowly rising.] ἔα· τίς οὗτος σῶμα τοῦμόν
 οὐκ ἔῃς
 κεῖσθαι; τί κινεῖς μ', ὅστις εἶ, λυπουμένην;

- ΤΑ. Ταλθύβιος ἦκω, Δαναϊδῶν ὑπέρτης,
 Ἀγαμέμνονος πέμψαντος, ὃ γύναι, μέτα.
- ΕΚ. [*with sudden joy.*] ὃ φίλτατ', ἄρα καὶ μ' ἐπισφάζαι τάφῳ 505
 δοκοῦν Ἀχαιοῖς ἦλθες; ὡς φίλ' ἂν λέγοις.
 σπεύδωμεν, ἐγκονῶμεν, ἡγοῦ μοι, γέρον.
- ΤΑ. [*gently.*] σὴν παῖδα κατθανοῦσαν ὡς θάψης,
 γύναι,
 ἦκω μεταστείχων σε· πέμπουσιν δέ με
 δισσοί τ' Ἀτρεΐδαι καὶ λεῶς Ἀχαιϊκός. 510
- ΕΚ. [*in deep despondency.*] οἴμοι, τί λέξεις; οὐκ ἄρ'
 ὡς θανουμένους
 μετῆλθες ἡμᾶς, ἀλλὰ σημανῶν κακά;
 ὄλωλας, ὃ παῖ, μητρὸς ἀρπασθεῖς' ἀπο·
 ἡμεῖς δ' ἄτεκνοι τούπὶ σ'. ὃ τάλαιν' ἐγώ.

How did her daughter die?

πῶς καὶ νιν ἐξεπράξατ'; ἄρ' αἰδούμενοι; 515
 ἢ τρὸς τὸ δεινὸν ἦλθεθ', ὡς ἐχθράν, γέρον,
 κτείνοντες; εἰπέ, καίπερ οὐ λέξων φίλα.

He tells the story of the sacrifice.

- ΤΑ. [*hardly restraining his tears.*] διπλᾶ με χρῆζεις
 δάκρυα κερδᾶναι, γύναι,
 σῆς παιδὸς οἴκτῳ· νῦν τε γὰρ λέγων κακὰ
 τέγξω τόδ' ὄμμα, πρὸς τάφῳ θ', ὅτ'
 ὦλλυτο. 520
 παρῇν μὲν ὄχλος πᾶς Ἀχαιϊκοῦ στρατοῦ
 πλήρης πρὸ τύμβου σῆς κόρης ἐπὶ σφαγᾷ·

λαβὼν δ' Ἀχιλλέως παῖς Πολυξένην χερὸς
 ἔστησ' ἐπ' ἄκρου χόματος, πέλας δ' ἐγώ·
 λεκτοὶ τ' Ἀχαιῶν ἔκκριτοι νεανίαι 525
 σκίρτημα μὸσχου σῆς καθέζοντες χεροῖν
 ἔσποντο· πλήρες δ' ἐν χεροῖν λαβὼν δέπας
 πάγχρυσον αἶρει χειρὶ παῖς Ἀχιλλέως
 χοὺς θανόντι πατρί· σημαίνει δέ μοι
 σιγὴν Ἀχαιῶν παντὶ κηρύξαι στρατῷ. 530
 καὶ γὰρ παραστὰς εἶπον ἐν μέσοις τάδε·
 σιγαῖ', Ἀχαιοί, σίγα πᾶς ἔστω λεώς·
 σίγα, σιώπα· νήνεμον δ' ἔστησ' ὄχλον.

The son of Achilles prays to his father.

ὁ δ' εἶπεν, ὦ παῖ Πηλέως, πατὴρ δ' ἐμός,
 δέξαι χοάς μοι τάσδε κλητηρίους, 535
 νεκρῶν ἀγωγούς· ἐλθὲ δ', ὥς πίης μέλαν
 κόρης ἀκραιφνὲς αἷμ', ὃ σοι δωρούμεθα
 στρατός τε καὶ γὰρ πρηνεμένης δ' ἡμῖν γενοῦ,
 λῦσαί τε πρύμνας καὶ χαλινωτήρια
 νεῶν δὸς ἡμῖν, πρηνεμενοῦς τ' ἀπ' Ἰλίου 540
 νόστου τυχόντας πάντας ἐς πάτραν μολεῖν.
 τοσαυτ' ἔλεξε, πᾶς δ' ἐπηύξατο στρατός.

Polyxena prays to be allowed to die free.

εἴτ' ἀμφίχρυσον φάσγανον κόπης λαβὼν
 ἐξείλκε κολεοῦ, λογάσι δ' Ἀργείων στρατοῦ
 νεανίαις ἔνευσε παρθένον λαβεῖν. 545
 ἡ δ', ὥς ἐφράσθη, τόνδ' ἐσήμηνεν λόγον·

ὦ τὴν ἐμὴν πέρσαντες Ἀργεῖοι πόλιν,
 ἐκούσα θνήσκω· μή τις ἄψηται χρὸς
 τοῦμοι· παρέξω γὰρ δέρην εὐκαρδίως.
 ἐλευθέραν δέ μ', ὡς ἐλευθέρα θάνω, 550
 πρὸς θεῶν μεθέντες κτείνατ'· ἐν νεκροῖσι γὰρ
 δούλη κεκληῆσθαι βασιλὶς οὐδ' αἰσχύνομαι.
 λαοὶ δ' ἐπερρόθησαν, Ἀγαμέμνων τ' ἄναξ
 εἶπεν μεθεῖναι παρθένον νεανίαις.
 [οἱ δ', ὡς τάχιστ' ἤκουσαν ὑστάτην ὅπα, 555
 μεθῆκαν, οὐπερ καὶ μέγιστον ἦν κράτος.]

Polyxena prepares for the sacrifice.

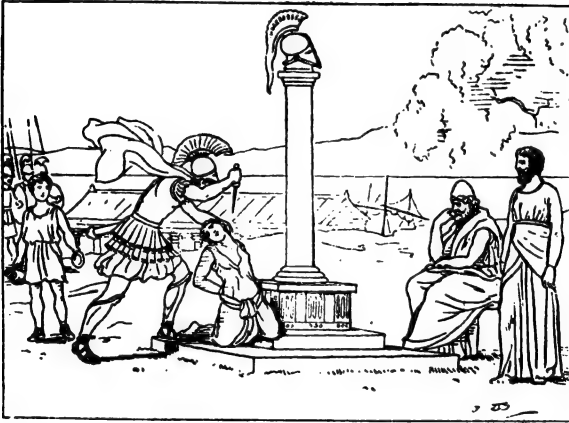
κάπεὶ τόδ' εἰσήκουσε δεσποτῶν ἔπος,
 λαβούσα πέπλους ἐξ ἄκρας ἐπωμίδος
 ἔρρηξε λαγόνος εἰς μέσον παρ' ὀμφαλόν,
 μαστοὺς τ' ἔδειξε στέρνα θ', ὡς ἀγάλματος
 κάλλιστα· καὶ καθεῖσα πρὸς γαῖαν γόνυ
 ἔλεξε πάντων τλημονέστατον λόγον· 562
 ἰδοὺ τόδ', εἰ μὲν στέρνων, ὦ νεανία,
 παίειν προθυμεί, παῖσον, εἰ δ' ὑπ' αὐχένα
 χρήζεις, πάρεστι λαιμὸς εὐτρεπῆς ὁδε. 565

The sacrifice.

ὁ δ' οὐ θέλων τε καὶ θέλων, οἴκτῳ κόρης,
 τέμνει σιδήρῳ πνεύματος διαρροάς·
 κρουνοὶ δ' ἐχώρουν· ἡ δὲ καὶ θνήσκουσ' ὅμως
 πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν,
 κρύπτουσ' ἅ κρύπτειν ὄμματ' ἀρσένων χρεών.

The Achaeans are eager to do her body honour, and reproach those who take no part.

ἐπεὶ δ' ἀφῆκε πνεῦμα θανάσιμῳ σφαγῇ, 571
οὐδεὶς τὸν αὐτὸν εἶχεν Ἀργείων πόνον,
ἀλλ' οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν
φύλλοις ἔβαλλον, οἱ δὲ πληροῦσιν πυρὰν



THE SACRIFICE OF POLYXENA AT THE TOMB OF ACHILLES. (From the Tabula Iliaca and vase-paintings.)

κορμούς φέροντες πευκίνους, ὃ δ' οὐ φέρων 575
πρὸς τοῦ φεροντος τοιάδ' ἤκουεν κακά·
ἔστηκας, ὦ κάκιστε, τῇ νεάνιδι
οὐ πέπλον, οὐδὲ κόσμον ἐν χεροῖν ἔχων ;
οὐκ εἰ τι δώσω τῇ περίσσ' εὐκαρδίῳ

ψυχὴν τ' ἀρίστη; τοιάδ' ἀμφὶ σῆς λέγω 580
 παιδὸς θανούσης· εὐτεκνωτάτην δέ σε
 πασῶν γυναικῶν δυστυχεστάτην θ' ὀρώ.

These evils are from the gods.

ΧΟ. δεινὸν τι πῆμα Πριαμίδαις ἐπέζεσε
 πόλει τε τῇμῃ· θεῶν ἀναγκαῖον τόδε.

Hecuba muses upon her daughter's noble character. It is the power of noble birth, which always bears good fruit. Yet there is something in a good bringing up.

ΕΚ. ὦ θύγατερ, οὐκ οἶδ' εἰς ὃ τι βλέψω κακῶν,
 πολλῶν παρόντων· ἦν γὰρ ἄψωμαί τινος, 586
 τόδ' οὐκ ἔῃ με, παρακαλεῖ δ' ἐκείθεν αὖ
 λύπη τις ἄλλη διάδοχος κακῶν κακοῖς.
 καὶ νῦν τὸ μὲν σὸν ὥστε μὴ στένειν πάθος
 οὐκ ἂν δυναίμην ἐξαλείψασθαι φρενός· 590
 τὸ δ' αὖ λίαν παρεῖλες, ἀγγεληθεῖσά μοι
 γενναῖος. οὐκ οὖν δεινόν, εἰ γῇ μὲν κακῇ
 τυχοῦσα καιροῦ θεόθεν εὖ στάχυν φέρει,
 χρηστή δ' ἁμαρτοῦς· ὦν χρεῶν αὐτὴν τυχεῖν
 κακὸν δίδωσι καρπὸν, ἄνθρωποι δ' αἰὲ 595
 ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός,
 ὁ δ' ἐσθλὸς ἐσθλός, οὐδὲ συμφορᾶς ὕπο
 φύσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' αἰεῖ;
 ἄρ' οἱ τεκόντες διαφέρουσιν, ἢ τροφαί;
 ἔχει γε μέντοι καὶ τὸ θρεφθῆναι καλῶς 600
 δίδαξιν ἐσθλοῦ· τοῦτο δ' ἦν τις εὖ μάθη,

οἶδεν τό γ' αἰσχρὸν κανόνι τοῦ καλοῦ μαθών.
καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην·

[Turning to TALTHYBIUS.]

Let none touch her daughter until she comes.

σὺ δ' ἔλθε καὶ σήμερον Ἀργείοις τάδε,
μὴ θιγγάνειν μοι μηδέν', ἀλλ' εἵργειν ὄχλον
τῆς παιδός. ἔν τοι μυρίῳ στρατεύματι δοῶ
ἀκόλαστος ὄχλος ναυτική τ' ἀναρχία
κρείσσων πυρός, κακὸς δ' ὁ μὴ τι δρῶν κακόν.

She bids her aged attendant fetch water for the lustration.
She will herself do what she can.

σὺ δ' αὖ λαβοῦσα τεύχος, ἀρχαία λάτρι,
βᾶψας ἔνεγκε δεῦρο ποντίας ἁλός, 610
ὥς παῖδα λουτροῖς τοῖς πανσπάτοισι ἐμὴν
νύμφην τ' ἄννυμφον παρθένον τ' ἀπάρθενον
λούσω προθῶμαί θ', ὥς μὲν ἄξία, πόθεν;
(οὐκ ἂν δυναίμην) ὥς δ' ἔχω· τί γὰρ πάθω;
κόσμον τ' ἀγείρας' αἰχμαλωτίδων πάρα, 615
αἶ μοι πάρεδροι τῶνδ' ἔσω σκηνωμάτων
ναίουσιν, εἴ τις τοὺς νεωστὶ δεσπότης
λαθοῦς' ἔχει τι κλέμμα τῶν αὐτῆς δόμων.

'How are the mighty fallen!'

ὦ σχήματ' οἴκων, ὦ ποτ' εὐτυχεῖς δόμοι,
ὦ πλείστ' ἔχων κάλλιστά τ', εὐτεκνώτατε 620
Πρίαμε, γεραία θ' ἥδ' ἐγὼ μήτηρ τέκνων,

ὡς ἐς τὸ μηδὲν ἤκομεν, φρονήματος
 τοῦ πρὶν στερέντες. εἶτα δῆτ' ὀγκούμεθα
 ὁ μὲν τις ἡμῶν πλουσίοις ἐν δώμασιν,
 ὁ δ' ἐν πολίταις τίμιος κεκλημένος. 625
 τὰ δ' οὐδέν· ἄλλως φροντίδων βουλευματα,
 γλώσσης τε κόμποι. κείνος ὀλβιώτατος,
 ὅτῃ κατ' ἡμαρ τυγχάνει μηδὲν κακόν.

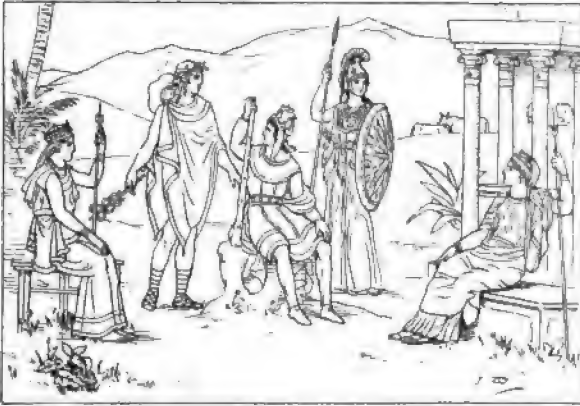
[*They all go out. The CHORUS sings.*]

'The curse upon the daughters of Troy and Hellas. Paris is the cause of all.'

ΧΟ. ἐμοὶ χρῆν συμφοράν, στρ.
 ἐμοὶ χρῆν πημονὰν γενέσθαι, 630
 Ἰδαίαν ὅτε πρῶτον ὕλαν
 Ἀλέξανδρος εἰλατίναν
 ἐτάμεθ', ἄλιον ἐπ' οἶδμα ναυστολήσων.
 Ἑλένας ἐπὶ λέκτρα, τὰν
 καλλίσταν ὁ χρυσοφαῆς 635
 Ἄλιος αὐγάζει.
 πόνοι γὰρ καὶ πόνων ἀντ.
 ἀνάγκαι κρείσσονες κυκλοῦνται.
 κοινὸν δ' ἐξ ἰδίας ἀνοίας 640
 κακὸν τᾷ Σιμουντίδι γᾶ
 ὀλέθριον ἔμολε, συμφορά τ' ἀπ' ἄλλων.
 ἐκρίθη δ' ἔρις, ἂν ἐν Ἰ-
 δᾷ κρίνει τρισσὰς μακάρων 645
 παῖδας ἀνὴρ βούτας,
 ἐπῶδ.
 ἐπὶ δορὶ καὶ φόνῳ καὶ ἐμῶν μελάνθρων λώβῃ.

στένει δὲ καὶ τις ἀμφὶ τὸν εὖροον Εὐρώταν
 Λάκαινα πολυδάκρυτος ἐν δόμοις κόρα, 651
 πολιόν τ' ἐπὶ κράτα μάτηρ
 τέκνων θανόντων τίθεται
 χέρα, δρύπτεταί τε παρειὰν 655
 δίαιμον ὄνυχα τιθεμένα σπαραγμοῖς.

[The aged female attendant returns, bearing the body of
 POLYDORUS, covered with a cloth.]



THE JUDGMENT OF PARIS. (From vase-paintings.)

ΘΕΡΑΠΑΙΝΑ.

γυναῖκες, 'Εκάβη ποῦ ποθ' ἡ παναθλία,
 ἡ πάντα νικῶσ' ἄνδρα καὶ θῆλυν σποράν
 κακοῖσιν ; οὐδεὶς στέφανον ἀνθαιρήσεται. 660

ΧΟ. τί δ', ὦ τάλαινα σῆς κακογλώσσου βοῆς ;
ὥς οὐποθ' εὐδαι λυπρά σου κηρύγματα.

ΘΕ. Ἐκάβη φέρω τόδ' ἄλγος· ἐν κακοῖσι δὲ
οὐ ῥάδιον βροτοῖσιν εὐφημεῖν στόμα.

[HECUBA enters from the tents behind.]

ΧΟ. καὶ μὴν περῶσα τυγχάνει δόμων ὑπο 665
ἦδ', ἐς δὲ καιρὸν σοῖσι φαίνεται λόγοις.

ΘΕ. ὦ παντάλαινα, κᾶτι μᾶλλον ἢ λέγω,
δέσποιν', ὄλωλας, οὐκέτ' εἰ βλέπουσα φῶς,
ἄπαις, ἄνανδρος, ἄπολις ἐξεφθαρμένη.

ΕΚ. οὐ καινὸν εἶπας, εἰδόσιν δ' ὠνείδισας. 670

[seeing the corpse.]

ἀτὰρ τί νεκρὸν τόνδε μοι Πολυξένης
ἦκεις κομίζουσ', ἥς ἀπηγγέλθη τάφος
πάντων Ἀχαιῶν διὰ χερὸς σπουδὴν ἔχειν ;

ΘΕ. [aside] ἦδ' οὐδὲν οἶδεν, ἀλλὰ μοι Πολυξένην
θρηνεῖ, νέων δὲ πημάτων οὐχ ἄπτεται. 675

ΕΚ. οἱ ἄγε τάλαινα, μὲν τὸ βακχεῖον κᾶρα
τῆς θεσπιωδοῦ δεῦρο Κασάνδρας φέρεις ;

ΘΕ. ζῶσαν λέλακας, τὸν θανόντα δ' οὐ στένεις
τόνδ'. [uncovering the body.] ἀλλ' ἄθρησον

σῶμα γυμνωθὲν νεκροῦ,
εἴ σοι φανεῖται θαῦμα καὶ παρ' ἐλπίδας. 680

Hecuba recognizes her son, and breaks out into cries of grief.

ΕΚ. οἴμοι, βλέπω δὴ παῖδ' ἐμὸν τεθνηκότα
Πολύδωρον, ὃν μοι Θρηξ' ἔσφζ' οἴκοις ἀνήρ.

ἀπωλόμην δύστηνος, οὐκέτ' εἰμὶ δῆ.

ὦ τέκνον, τέκνον,

αἰαί, κατάρχομαι νόμον

685

βακχείον, ἐξ ἀλάστορος

ἄρτιμαθῆς κακῶν.

ΘΕ. ἔγνωσ γὰρ ἄτην παιδός, ὦ δύστηνε σύ ;

ΕΚ. ἄπιστ' ἄπιστα, καινὰ καινὰ δέρκομαι.

ἕτερα δ' ἀφ' ἐτέρων κακὰ κακῶν κυρεῖ·

690

οὐδέποτ' ἀστένακτος, ἀδάκρυτος ἀμέρα ἐπι-
σχήσει.

ΧΘ. δεῖν', ὦ τάλαινα, δεινὰ πάσχομεν κακά.

How did he die ?

ΕΚ. ὦ τέκνον, τέκνον ταλαίνας ματρός, 695

τίνι μόρῳ θνήσκεις, τίνι πότμῳ κεῖσθαι ; πρὸς

τίνος ἀνθρώπων ;

ΘΕ. οὐκ οἶδ'. ἐπ' ἀκταῖς νιν κυρῶ θαλασσίαις.

ΕΚ. ἔκβλητον, ἢ πέσημα φοινίου δορός,

ἐν ψαμάθῳ λευρᾷ ;

700

ΘΕ. πόντου νιν ἐξήνεγκε πελάγιος κλύδων.

Alas ! her dream has come true.

ΕΚ. ὦμοι, αἰαί, ἔμαθον ἔνυπνον ὁμμάτων

ἐμῶν ὄψιν, οὐδὲ παρέβα με φάσμα μελανό-

πτερον,

ἂν εἰσεῖδον ἀμφὶ τέκνον, οὐκέτ' ὄντα Διὸς

ἐν φάει.

Who was the murderer?

ΧΟ. τίς γάρ νιν ἔκτειν'; οἶσθ' ὀνειρόφρων
φράσαι;

ΕΚ. ἐμὸς ἐμὸς ξένος, Θρήκιος ἱππότης, 710
ἴν' ὁ γέρων πατήρ ἔθετό νιν κρύψας.

ΧΟ. ὦμοι, τί λέξεις; χρυσὸν ὥς ἔχοι κτανών;

ΕΚ. ἄρρητ', ἀνωνόμαστα, θαυμάτων πέρα,
οὐχ ὅσι', οὐδ' ἀνεκτά. ποῦ δίκαια ξένων; 715
ὦ κατάρατ' ἀνδρῶν, ὥς διεμοιράσω

χρόα, σιδαρέφ τεμῶν φασγάνῳ
μέλεα τοῦδε παιδός, οὐδ' ὥκτισας. 720

ΧΟ. ὦ τλῆμον, ὥς σε πολυπονωτάτην βροτῶν
δαίμων ἔθηκεν, ὅστις ἐστί σοι βαρύς.

[AGAMEMNON is seen entering from the back.]

ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότην δέμας
Ἀγαμέμνονος, τὸννθένδε σιγῶμεν, φίλαι. 725

ΑΓΑΜΕΜΝΩΝ.

He chides Hecuba for her delay.

Ἐκάβη, τί μέλλεις παῖδα σὴν κρύπτειν τάφῳ
ἐλθοῦσ' ἐφ' οἷσπερ Ταλθύβιος ἡγγειλέ μοι
μὴ θιγγάνειν σῆς μηδέν' Ἀργείων κόρης;
ἡμεῖς μὲν οὖν ἐῷμεν, οὐδὲ ψαύομεν
σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ. 730
ἤκω δ' ἀποστελῶν σε· τὰκείθεν γὰρ εὔ

πεπραγμέν' ἐπὶ τίν, [*sadly*] εἴ τι τῶνδ' ἐστὶν
καλῶς.

[*seeing the corpse*] ἔα· τίν' ἄνδρα τόνδ' ἐπὶ σκηναῖς ὁρῶ
θανόντα Τρώων; οὐ γὰρ Ἀργείων, πέπλοι
δέμας περιπτύσσοντες ἀγγέλλουσί μοι. 735

EK. [*aside with her back to AGAMEMNON.*] δύστην',
ἐμαυτὴν γὰρ λέγω λέγουσα σέ,
Ἑκάβη, τί δράσω; πότερα προσπέσω γόνυ
Ἀγαμέμνονος τοῦδ', ἣ φέρω σιγῇ κακά;

ΑΓ. [*wonderingly.*] τί μοι προσώπῳ νῶτον
ἐγκλίναςα σὸν 739

δύρει, τὸ πραχθὲν δ' οὐ λέγεις, τίς ἔσθ' ὅδε.

EK. [*aside.*] ἀλλ' εἴ μεδούλην πολεμίανθ' ἡγούμενος
γονάτων ἀπώσασαί, ἄλγος ἂν προσθήμεθα.

ΑΓ. οὔτοι πέφυκα μάντις, ὥστε μὴ κλύων
ἐξιστορῆσαι σῶν ὁδὸν βουλευμάτων. 744

EK. [*aside.*] ἄρ' ἐκλογίζομαι γε πρὸς τὸ δυσμενὲς
μᾶλλον φρένας τοῦδ', ὄντος οὐχὶ δυσμενοῦς;

ΑΓ. [*hotly.*] εἴ τοί με βούλει τῶνδε μηδὲν εἰδέναι,
εἰς ταῦτόν ἥκεις· καὶ γὰρ οὐδ' ἐγὼ κλύειν.

EK. [*aside.*] οὐκ ἂν δυναίμην τοῦδε τιμωρεῖν ἄτερ
τέκνοισι τοῖς ἐμοῖσι. τί στρέφω τάδε; 750
τολμᾶν ἀνάγκη, καὶν τύχω καὶν μὴ τύχω.

[*She turns to AGAMEMNON and kneels before him in
supplication, touching his hand and beard.*]

Ἀγάμεμνον, ἱκετεύω σε τῶνδε γονάτων
καὶ σοῦ γενείου δεξιᾶς τ' εὐδαίμονος.

ΑΓ. τί χρῆμα μαστεύουσα; μὲν ἐλεύθερον
αἰῶνα θέσθαι; ῥάδιον γάρ ἐστὶ σοι. 755

ΕΚ. οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρουμένη,
αἰῶνα τὸν ζύμπαντα δουλεῦσαι θέλω.

ΑΓ. καὶ δὴ τίν' ἡμᾶς εἰς ἐπάρκεσιν καλεῖς;

ΕΚ. οὐδέν τι τούτων ὧν σὺ δοξάζεις, ἄναξ.

[pointing to the body.] ὁρᾷς νεκρὸν τόνδ', οὐ κατα-
σταίζω δάκρυ; 760

ΑΓ. ὁρῶ· τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν.

ΕΚ. τοῦτόν ποτ' ἔτεκον κᾶφερον ζώνης ὑπο.

ΑΓ. ἔστιν δὲ τίς σῶν οὗτος, ὃ τλήμον, τέκνων;

ΕΚ. οὐ τῶν θανόντων Πριαμιδῶν ὑπ' Ἰλίφ.

ΑΓ. ἦ γάρ τιν' ἄλλον ἔτεκες ἢ κείνους, γύναι; 765

ΕΚ. ἀνόνητά γ', ὡς ἔοικε, τόνδ' ὃν εἰσορᾷς.

ΑΓ. ποῦ δ' ὧν ἐτύγχαν', ἠνίκ' ὦλλυτο πτόλις;

ΕΚ. πατήρ νιν ἐξέπεμψεν, ὀρρωδῶν θανεῖν.

ΑΓ. ποῖ τῶν τότε ὄντων χωρίσας τέκνων μόνον;

ΕΚ. ἐς τήνδε χώραν, οὐπερ ἠρέθη θανών. 770

ΑΓ. πρὸς ἄνδρ', ὃς ἄρχει τῆσδε Πολυμήστωρ
χθονός;

ΕΚ. ἐνταῦθ' ἐπέμφθη πικροτάτου χρυσοῦ φύλαξ.

ΑΓ. θνήσκει δὲ πρὸς τοῦ καὶ τίνος πότμου τυχών;

ΕΚ. τίνος δ' ὑπ' ἄλλου; Θρήξ νιν ὤλεσε ξένος.

ΑΓ. ὃ τλήμον, ἦ που χρυσὸν ἠράσθη λαβεῖν; 775

ΕΚ. τοιαῦτ', ἐπειδὴ ξυμφορὰν ἔγνω Φρυγῶν.

ΑΓ. ἠῦρες δὲ ποῦ νιν, ἦ τίς ἤνεγκεν νεκρόν;

ΕΚ. [pointing to the attendant.] ἦδ', ἐντυχοῦσα πον-
τίας ἀκτῆς ἔπι.

ΑΓ. τοῦτον ματεύουσ', ἦ πονοῦσ' ἄλλον πόνον;

ΕΚ. λούτρ' ὦχετ' οἴσουσ' ἐξ ἀλὸς Πολυξένη. 780

ΑΓ. κτανών νιν, ὡς ἔοικεν, ἐκβάλλει ξένος.

ΕΚ. θαλασσόπλαγκτόν γ', ὥδε [*pointing to the wounds on the body.*] διατεμὼν χροά.

ΑΓ. ὦ σχετλία σὺ τῶν ἀμετρήτων πόνων.

ΕΚ. ὄλωλα, κούδεν λοιπόν, Ἀγάμεμνον, κακῶν.

ΑΓ. φεῦ φεῦ· τίς οὕτω δυστυχῆς ἔφν γυνή; 785

ΕΚ. οὐκ ἔστιν, εἰ μὴ τὴν τύχην αὐτὴν λέγοις.

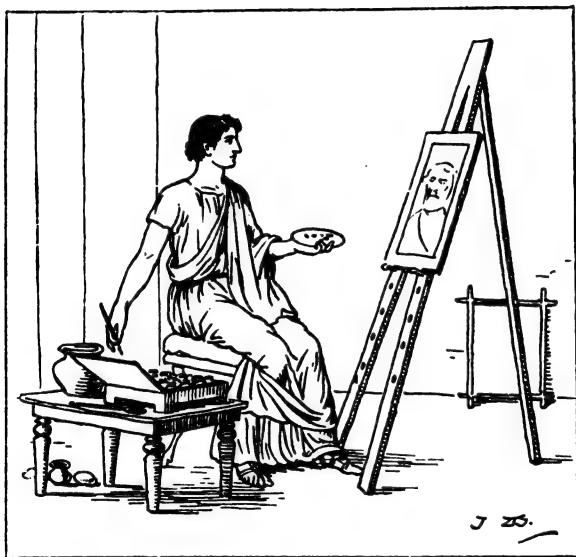
She appeals to Agamemnon.

ἀλλ' ὦνπερ οὔνεκ' ἀμφὶ σὸν πίπτω γόνυ,
 ἀκουσον· εἰ μὲν ὅστιά σοι παθεῖν δοκῶ,
 στέργοιμ' ἄν· εἰ δὲ τοῦμπαλιν, σὺ μοι γενοῦ
 τιμωρὸς ἀνδρὸς ἀνοσιωτάτου ξένου, 790
 ὃς οὔτε τοὺς γῆς νέρθεν οὔτε τοὺς ἄνω
 δείσας δέδρακεν ἔργον ἀνοσιώτατον·
 κοινῆς τραπέζης πολλάκις τυχῶν ἐμοί,
 ξενίας τ' ἀριθμῶ πρῶτος ὢν ἐμῶν ξένων,
 τυχῶν δ' ὅσων δεῖ καὶ λαβὼν προμηθίαν, 795
 ἔκτεινε, τύμβου δ' εἰ κτανεῖν ἐβούλετο,
 οὐκ ἠξίωσεν, ἀλλ' ἀφῆκε πόντιον.

Nothing is mightier than law. Let Agamemnon beware of disregarding it.

ἡμεῖς μὲν οὖν δοῦλοί τε καὶ σθεναροὶ ἴσως·
 ἀλλ' οἱ θεοὶ σθένουσι χῶς κείνων κρατῶν
 νόμος· νόμῳ γὰρ τοὺς θεοὺς ἡγούμεθα, 800
 καὶ ζῶμεν ἄδικα καὶ δίκαι' ὠρισμένοι·
 ὃς εἰς σ' ἀνελθὼν εἰ διαφθαρῆσεται,
 καὶ μὴ δίκην δώσουσιν οἵτινες ξένους
 κτείνουσιν ἢ θεῶν ἱρὰ τολμῶσιν φέρειν,

οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἴσον. 805
 ταῦτ' οὖν ἐν αἰσχρῷ θέμενος αἰδέσθητί με,
 οἴκτειρον ἡμᾶς, ὥς γραφεύς τ' ἀποσταθεὶς
 ἰδοῦ με κανάθηρσον οἷ' ἔχω κακά.



AN ARTIST AT WORK. (From Pompeian wall-paintings.)

τύραννος ἦν ποτ', ἀλλὰ νῦν δούλη σέθεν,
 εὖπαις ποτ' οὔσα, νῦν δὲ γραῦς ἄπαις θ' ἅμα,
 ἄπολις, ἔρημος, ἀθλιωτάτῃ βροτῶν. 811

[AGAMEMNON makes as though he would go away.]

οἴμοι τάλαινα, ποῖ μ' ὑπεξάγεις πόδα :
 ἔοικα πράξειν οὐδέν· ὦ τάλαιν' ἐγώ.

Hecuba laments that she has not learnt the art of persuasion.

τί δῆτα θνητοὶ τᾶλλα μὲν μαθήματα
 μοχθοῦμεν ὡς χρὴ πάντα καὶ μαστεύομεν,
 πειθῶ δὲ τὴν τύραννον ἀνθρώποις μόνην 816
 οὐδέν τι μᾶλλον ἐς τέλος σπουδάζομεν
 μισθοὺς διδόντες μανθάνειν, ἴν' ἦν ποτὲ
 πείθειν ἃ τις βούλοιτο, τυγχάνειν θ' ἅμα ;
 πῶς οὖν ἔτ' ἂν τις ἐλπίσαι πράξειν καλῶς ;
 οἱ μὲν τοσοῦτοι παῖδες οὐκέτ' εἰσὶ μοι, 821
 αὐτὴ δ' ἐπ' αἰσχροῖς αἰχμάλωτος οἴχομαι·
 καπνὸν δὲ πόλεως τόνδ' [*pointing to the smoke*
rising from the plain of Troy.] ὑπερθρῶσκονθ'
 ὁρῶ.

She appeals to him by his love for Cassandra, her daughter.

καὶ μὴν,—ἴσως μὲν τοῦ λόγου κενὸν τόδε,
 Κύπριν προβάλλειν· ἀλλ' ὅμως εἰρήσεται·
 πρὸς σοῖσι πλευροῖς παῖς ἐμὴ κοιμίζεται 826
 ἢ φοιβὰς ἦν καλοῦσι Κασάνδρα Φρύγες.
 ποῦ τὰς φίλας δῆτ' εὐφρόνας δείξεις, ἄναξ,
 ἢ τῶν ἐν εὐνῇ φιλτάτων ἀσπασμάτων
 χάριν τίν' ἔξει παῖς ἐμή, κείνης δ' ἐγώ ; 830
 ἄκουε δὴ νυν· τὸν θανόντα τόνδ' ὄρας ;
 τοῦτον καλῶς δρῶν ὄντι κηδεστὴν σέθεν

δράσεις. ἐνός μοι μῦθος ἐνδεὴς ἔτι. 835
 [with impassioned earnestness.] εἴ μοι γένοιτο
 φθόγγος ἐν βραχίοσι
 καὶ χερσὶ καὶ κόμαισι καὶ ποδῶν βάσει,
 ἢ Δαιδάλου τέχναισιν ἢ θεῶν τινός,
 ὥς πάνθ' ὁμαρτῇ σῶν ἔχοιτο γουνάτων
 κλαίοντ', ἐπισκῆπτοντα παντοίους λόγους.
 ὦ δέσποτ', ὦ μέγιστον Ἑλλησιν φάος, 841
 πιθοῦ, παράσχες χεῖρα τῇ πρεσβύτιδι
 τιμωρόν, εἰ καὶ μηδέν ἐστιν, ἀλλ' ὅμως.
 ἐσθλοῦ γὰρ ἀνδρὸς τῇ δίκη θ' ὑπηρετεῖν
 καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς αἰεί. 845

Strange is the irony of fate.

ΧΟ. δεινόν γε, θνητοῖς ὥς ἅπαντα συμπίπτει·
 καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν,
 φίλους τιθέντες τοὺς γε πολεμιωτάτους,
 ἐχθρούς τε τοὺς πρὶν εὐμενεῖς ποιούμενοι.

Agamemnon would help her if he could, but he fears the army.

ΑΓ. [doubtfully.] ἐγὼ σέ καὶ σὸν παῖδα καὶ τύχας
 σέθεν, 850
 Ἐκάβη, δι' οἴκτου χεῖρά θ' ἱκεσίαν ἔχω,
 καὶ βούλομαι θεῶν θ' οὔνεκ' ἀνόσιον ξένον
 καὶ τοῦ δικαίου τήνδε σοι δοῦναι δίκην,
 εἴ πως φανείη γ' ὥστε σοί τ' ἔχειν καλῶς,
 στρατῷ τε μὴ δόξαιμι Κασάνδρας χάριν 855
 Θρήκης ἄνακτι τόνδε βουλευσαί φόνον.

ἔστιν γὰρ ἢ ταραγμὸς ἐμπέπτωκέ μοι·
 τὸν ἄνδρα τοῦτον φίλιον ἡγείται στρατός,
 τὸν κατθανόντα δ' ἐχθρόν· εἰ δὲ σοὶ φίλος
 ὃδ' ἐστί, χωρὶς τοῦτο κοῦ κοινὸν στρατῷ. 860
 πρὸς ταῦτα φρόντιζ'· ὥς θέλοντα μὲν μ'
 ἔχεις

σοὶ ξυμπονήσαι καὶ ταχὺν προσαρκέσαι,
 βραδὺν δ', Ἀχαιοῖς εἰ διαβληθήσομαι.

ΕΚ. [*bitterly.*] φεῦ·

οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος·
 ἢ χρημάτων γὰρ δούλός ἐστιν ἢ τύχης, 865
 ἢ πληθος αὐτὸν πόλεος ἢ νόμων γραφαὶ
 εἴργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.

Let Agamemnon at least allow her to take vengeance on Polymestor.

ἐπεὶ δὲ ταρβεῖς τῷ τ' ὄχλῳ πλέον νέμεις,
 ἐγὼ σε θήσω τοῦδ' ἐλεύθερον φόβου.
 ξύνισθι μὲν γάρ, ἦν τι βουλεύσω κακὸν 870
 τῷ τόνδ' ἀποκτείναντι, συνδράσῃς δὲ μή.
 ἦν δ' ἐξ Ἀχαιῶν θόρυβος ἢ 'πικουρία
 πάσχοντος ἀνδρὸς Θρηκὸς οἷα πείσεται
 φανῇ τις, εἴργε μὴ δοκῶν ἐμὴν χάριν. 874
 τὰ δ' ἄλλα, θάρσει, πάντ' ἐγὼ θήσω καλῶς.

What does Hecuba mean to do ?

ΑΓ. πῶς οὖν; τί δράσεις; πότερα φάσγανον
 χερσὶ
 λαβοῦσα γραίᾳ φῶτα βάρβαρον κτενεῖς,

ἢ φαρμάκοισιν, ἢ ἴκκουρία τίπ ;
τίς σοι ξυτέτται χάρις ; πόθεν κτήσει φίλους ;

ΕΚ. [*pointing to the tents of the Trojan women.*] στέγαι
κεκαίθασ' αἶδε Τρῳάδων ὄχλον. 880

ΑΓ. τὰς αἰχμαλώτους αἶτας, Ἑλλήνων ἄγραν ;

ΕΚ. ξύν ταισδε τὸν ἐμὸν φονέα τιμωρήσομαι.

ΑΓ. καὶ πῶς γυναιξιν ἀρσένων ἔσται κράτος ;

ΕΚ. δεινὸν τὸ πλῆθος, ξύν δόλῳ τε δύσμαχον.

ΑΓ. δεινόν· τὸ μέντοι θῆλυ μέμφομαι γένος. 885

ΕΚ. τί δ' ; οὐ γυναικες εἶλον Αἰγύπτου τέκνα,
καὶ Λῆμνον ἄρδην ἀρσένων ἐξέκισαν ;
ἀλλ' ὥς γενέσθω· τόνδε μὲν μέθες λόγον,
πέμψον δέ μοι τήνδ' ἀσφαλῶς διὰ στρατοῦ
γυναῖκα. [*turning to the attendant.*] καὶ σὺ
Θρηκὶ πλαθεῖσα ξένῳ 890

λέξον, Καλεῖ σ' ἄνασσα δῆποτ' Ἰλίου

Ἑκάβη, σὸν οὐκ ἔλασσον ἢ κείνης χρέος,

καὶ παῖδας· ὥς δεῖ καὶ τέκν' εἰδέναι λόγους

τοὺς ἐξ ἐκείνης. [*to AGAMEMNON.*] τὸν δὲ τῆς
νεοσφαγοῦς

Πολυξένης ἐπίσχεσ, Ἀγάμεμνον, τάφον, 895

ὥς τῷδ' ἀδελφῷ πλησίον μιᾷ φλογί,

δισσὴ μέριμνα μητρί, κρυφθῆτον χθονί.

Hecuba's prayer prevails.

ΑΓ. [*doubtfully and with evident reluctance.*] ἔσται
τάδ' οὕτως· καὶ γὰρ εἰ μὲν ἦν στρατῷ

πλοῖς, οὐκ ἂν εἶχον τήνδε σοι δοῦναι χάριν·

κῆν δ', οὐ γὰρ ἴησ' οὐρίας πνοᾶς θεός, 900

μένειν ἀνάγκη πλοῦν ὀρώντας ἥσυχον.
 γένοιτο δ' εὖ πως· πᾶσι γὰρ κοινὸν τόδε,
 ἰδίᾳ θ' ἐκάστω καὶ πόλει, τὸν μὲν κακὸν
 κακὸν τι πᾶσχειν, τὸν δὲ χρηστὸν εὐτυχεῖν.

[The body of POLYDORUS is carried out. All leave the stage, except HECUBA, who remains wrapped in thought].

[The CHORUS sings.]

‘The Capture of Troy.’

ΧΟ. σὺ μὲν, ὦ πατρίς Ἰλιάς, στρ. α΄.
 τῶν ἀπορθήτων πόλις οὐκέτι λέξει·
 τοῖον Ἑλλάνων νέφος ἀμφί σε κρύπτει
 δορὶ δὴ δορὶ πέρσαν.
 ἀπὸ δὲ στεφάναν κέκαρσαι 910
 πύργων, κατὰ δ' αἰθάλου
 κηλὶδ' οἰκτροτάταν κέχρωσαι·
 τάλαιν', οὐκέτι σ' ἐμβατεύσω.
 μεσονύκτιος ὠλλύμαν, ἀντ. α΄.
 ἦμος ἐκ δείπνων ὕπνος ἡδὺς ἐπ' ὅσσοις 915
 σκίδνεται, μολπᾶν δ' ἄπο καὶ χοροποιῶν
 θυσιᾶν καταπαύσας
 πόσις ἐν θαλάμοις ἔκειτο,
 ξυστὸν δ' ἐπὶ πασσάλῳ, 920
 ναῦταν οὐκέθ' ὀρῶν ὄμιλον·
 Τροίαν Ἰλιάδ' ἐμβεβῶτα.
 ἐγὼ δὲ πλόκαμον ἀναδέτοις στρ. β΄.
 μίτραισιν ἐρρυθμιζόμεν
 χρυσέων ἐνόπτρων 925
 λεύσσουσ' ἀτέρμονας εἰς ἀνγάς,

ἐπιδέμμιος ὥς πέσοιμ' ἐς εὐνάγ.
 ἀνὰ δὲ κέλαδος ἔμολε πόλιν·
 κέλυσμα δ' ἦν κατ' ἄστν Τροίας τόδ'· ὦ
 παῖδες Ἑλλάνων, πότε δὴ πότε τὰν 930
 Ἰλιάδα σκοπιὰν πέρσαντες ἤξετ' οἴκους;
 λέχη δὲ φίλια μονόπεπλος ἀντ. β'.
 λιπούσα, Δωρὶς ὥς κόρα,



LADY WITH A MIRROR. (From a vase-painting.)

σεμνὰν προσίζουσ' 935
 οὐκ ἦνσ' Ἀρτεμιν ἁ τλάμων
 ἄγομαι δὲ θανόντ' ἰδοῦσ' ἀκοίταν
 τὸν ἐμὸν ἄλιον ἐπὶ πέλαγος,
 πόλιν τ' ἀποσκοποῦσ', ἐπεὶ νόστιμον
 ναῦς ἐκίνησεν πόδα καί μ' ἀπὸ γᾶς 940
 ὥρισεν Ἰλιάδος, τάλαιν', ἀπείπον ἄλγει,

τὰν τοῖν Διοσκόροιν Ἑλέναν κάσιν Ἰδαῖόν
 τε βούταν ἐπφδ.
 αἰνόπαριν κατάρα διδοῦς, ἐπεὶ με γὰς 946
 ἐκ πατρώας ἀπώλεσεν



PARIS CARRYING AWAY HELEN. (From a relief in the British Museum.)

ἐξόκισέν τ' οἴκων γάμος, οὐ γάμος, ἀλλ'
 ἀλάστορός τις οἰζύς· 950
 ἄν μήτε πέλαγος ἄλιον ἀπαγάγοι πάλιν,
 μήτε πατρώων ἵκοιτ' ἐς οἶκον.

[POLYMESTOR enters, dressed as a Thracian king, and carrying two spears. He is accompanied by his children and attendants. He speaks to HECUBA with hypocritical sympathy.]

ΠΟΛΤΜΗΣΤΩΡ.

ὦ φίλτατ' ἀνδρῶν Πρίαμε, φιλτάτη δὲ σύ,
Ἑκάβη, δακρύω σ' εἰσορῶν πόλιν τε σὴν,
τὴν τ' ἀρτίως θανοῦσαν ἔκγονον σέθεν. 955



A KING WITH TWO SCEPTRES, IN PHRYGIAN OR THRACIAN DRESS.
(From a vase-painting from Canosa.)

φεῦ·
οὐκ ἔστιν οὐδὲν πιστὸν οὔτ' εὐδοξία
οὔτ' αὖ καλῶς πράσσοντα μὴ πράξειν κακῶς.
φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω,
ταραγμὸν ἐντιθέντες, ὥς ἀγνωσίᾳ

σέβωμεν αὐτούς· ἀλλὰ ταῦτα μὲν τί δεῖ 960
 θρηνεῖν, προκόπτοντ' οὐδέν ἐς πρύσθεν κακῶν;
 σὺ δ' εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας,
 σχέες· τυγχάνω γὰρ ἐν μέσοις Θρήκης ὄροις
 ἀπών, ὅτ' ἦλθες δεῦρ'· ἐπεὶ δ' ἀφικόμην,
 ἤδη πόδ' ἔξω δωμάτων αἶροντί μοι 965
 ἐς ταῦτόν ἦδε συμπίτνει δμῳῖς σέθεν,
 λέγουσα μύθους ὧν κλύων ἀφικόμην.

ΕΚ. [*keeping her face averted.*] αἰσχύνομαί σε προσ-
 βλέπειν ἐναντίον,

Πολυμήστορ, ἐν τοιοῖσδε κειμένη κακοῖς.
 ὅτῳ γὰρ ὤφθην εὐτυχοῦς, αἰδώς μ' ἔχει 970
 ἐν τῷδε πότμῳ τυγχάνουσ', ἵν' εἰμὶ νῦν,
 κοῦκ ἂν δυναίμην προσβλέπειν σ' ὀρθαῖς
 κόραις.

ἀλλ' αὐτὸ μὴ δύσνοιαν ἡγήσῃ σέθεν,
 Πολυμήστορ· ἄλλως δ' αἰτιόν τι καὶ νόμος,
 γυναικας ἀνδρῶν μὴ βλέπειν ἐναντίον. 975

Polymestor asks why Hecuba has sent for him.

ΠΟΛΥΜ. καὶ θαυμά γ' οὐδέν. ἀλλὰ τίς χρεία
 σ' ἐμοῦ;

τί χρῆμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα;

ΕΚ. ἴδιον ἐμαντῆς δὴ τι πρὸς σέ βούλομαι
 καὶ παῖδας εἰπεῖν σοῦς· ὁπάοντας δέ μοι
 χωρὶς κέλευσον τῶνδ' ἀποστῆναι δόμων. 980

ΠΟΛΥΜ. [*to his attendants.*] χωρεῖτ'. ἐν ἀσφαλεῖ
 γὰρ ἦδ' ἐρημία.

[*The attendants go out.*]

φίλη μὲν εἰ σύ, προσφιλὲς δέ μοι τόδε
στράτευμ' Ἀχαιῶν. ἀλλὰ σημαίνειν σε χρὴ
τί χρὴ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ
φίλοις ἐπαρκεῖν· ὡς ἔτοιμός εἰμ' ἐγώ. 985

Hecuba asks after Polydorus.

ΕΚ. πρῶτον μὲν εἰπὲ παῖδ' ὃν ἐξ ἐμῆς χερὸς
Πολύδωρον ἔκ τε πατρὸς ἐν δόμοις ἔχεις,
εἰ ζῇ· τὰ δ' ἄλλα δεύτερόν σ' ἐρήσομαι.

ΠΟΛΤΜ. μάλιστα· τοῦκείνου μὲν εὐτυχεῖς μέρος.

ΕΚ. [*with subtle irony.*] ὦ φίλταθ', ὡς εὖ καξίως
σέθεν λέγεις. 990

ΠΟΛΤΜ. τί δῆτα βούλει δεύτερον μαθεῖν ἐμοῦ;

ΕΚ. εἰ τῆς τεκούσης τῆσδε μέμνηται τί μου.

ΠΟΛΤΜ. καὶ δευρό γ' ὡς σὲ κρύφιος ἐζήτει
μολεῖν.

Is the money safe?

ΕΚ. χρυσὸς δὲ σῶς, ὃν ἦλθεν ἐκ Τροίας ἔχων;

ΠΟΛΤΜ. σῶς, ἐν δόμοις γε τοῖς ἐμοῖς φρου-
ρούμενος. 995

ΕΚ. σῶσόν νυν αὐτόν, μηδ' ἔρα τῶν πλησίον.

ΠΟΛΤΜ. ἤκιστ'· ὀναίμην τοῦ παρόντος, ὦ γύναι.

ΕΚ. οἶσθ' οὖν ἃ λέξαι σοί τε καὶ παισὶν θέλω;

ΠΟΛΤΜ. οὐκ οἶδα· τῷ σῷ τοῦτο σημανεῖς λόγῳ.

ΕΚ. ἔστω φιληθεῖς ὡς σὺ νῦν ἐμοὶ φιλεῖ. 1000

ΠΟΛΤΜ. τί χρῆμ', ὃ καμὲ καὶ τέκν' εἰδέναι
χρεῶν;

ΕΚ. [*lowering her voice.*] χρυσοῦ παλαιαὶ Πριαμιδῶν
κατάρυχες.

ΠΟΛΤΜ. ταῦτ' ἔσθ' ἃ βούλει παιδὶ σημῆναι
σέθεν ;

ΕΚ. μάλιστα, διὰ σοῦ γ'· εἰ γὰρ εὐσεβὴς ἀνὴρ.

ΠΟΛΤΜ. τί δῆτα τέκνων τῶνδε δεῖ παρουσίας ;

ΕΚ. ἄμεινον, ἣν σὺ κατθάνης, τούσδ' εἰδέναι. 1006

ΠΟΛΤΜ. καλῶς ἔλεξας· τῇδε καὶ σοφώτερον.

ΕΚ. οἶσθ' οὖν Ἀθάνας Ἰλίας ἵνα στέγαι ;

ΠΟΛΤΜ. ἐνταῦθ' ὁ χρυσός ἐστι ; σημεῖον δὲ τί ;

ΕΚ. [*mysteriously.*] μέλαινα πέτρα γῆς ὑπερτέλ-
λουσ' ἄνω. 1010

ΠΟΛΤΜ. ἔτ' οὖν τι βούλει τῶν ἐκεῖ φράζειν
ἐμοί ;

ΕΚ. σῶσαί σε χρήμαθ' οἷς συνεξῆλθον θέλω.

ΠΟΛΤΜ. ποῦ δῆτα, πέπλων ἐντός, ἢ κρύψας'
ἔχεις ;

ΕΚ. σκύλων ἐν ὄχλῳ ταῖσδε σφίζεται στέγαις.

ΠΟΛΤΜ. ποῦ δ' ; αἶδ' Ἀχαιῶν ναύλοχοι περι-
πτυχαί.

ΕΚ. [*pointing to the women's tents.*] ἴδιαι γυναικῶν
αἰχμαλωτίδων στέγαι. 1016

ΠΟΛΤΜ. [*half reluctantly.*] τᾶνδον δὲ πιστά,
κάρσένων ἐρημία ;

ΕΚ. οὐδεὶς Ἀχαιῶν ἔνδον, ἀλλ' ἡμεῖς μόναι.

ἀλλ' ἔρπ' ἐς οἴκους· καὶ γὰρ Ἀργεῖοι νεῶν
λῦσαι ποθοῦσιν οἱκαδ' ἐκ Τροίας πόδα· 1020
ὥς πάντα πράξας ὦν σε δεῖ στείχης πάλιν
ξὺν παισὶν οὐπὲρ τὸν ἐμὸν ᾤκισας γόνον.

HECUBA goes into the tents with POLYMESTOR and his
children.

[The CHORUS sings.]

'The doom of POLYMESTOR.'

ΧΟ. οὐπω δέδωκας, ἀλλ' ἴσως δώσεις δίκην,
ἀλίμενόν τις ὥς εἰς ἄντλον πεσὼν 1025

λέχριος, φίλας καρδίας
ἀμέρσας βίον. τὸ γὰρ ὑπέγγνον
δίκῃ καὶ θεοῖσιν οὐ ζυμπίτνει, 1030
ὀλέθριον, ὀλέθριον κακόν.

ψεύσει σ' ὁδοῦ τῆσδ' ἐλπίς, ἥ σ' ἐπήγαγε
θανάσιμον πρὸς Ἄιδαν, ἰὼ ἰὼ τάλας·
ἀπολέμφῃ δὲ χειρὶ λείψεις βίον.

[*The shrieks of POLYMESTOR are heard from within.*]

ΠΟΛΤΜ. ὦμοι, τυφλοῦμαι φέγγος ὁμμάτων
τάλας. 1035

ΧΟ. ἡκούσατ' ἀνδρὸς Θρηκὸς οἰμωγὴν, φίλαι;

ΠΟΛΤΜ. ὦμοι μάλ' αὖθις, τέκνα, δυστήνου
σφαγῆς.

ΧΟ. φίλαι, πέπρακται καὶν' ἔσω δόμων κακά.

ΠΟΛΤΜ. ἀλλ' οὔτι μὴ φύγητε λαιψήρῳ ποδί·
βάλλων γὰρ οἴκων τῶνδ' ἀναρρήξω μυχούς.
ἰδού, βαρείας χειρὸς ὀρμᾶται βέλος. 1041

[*The CHORUS rush towards the stage.*]

ΧΟ. βούλεσθ' ἐπεισπέσωμεν; ὥς ἀκμὴ καλεῖ
'Εκάβη παρεῖναι Τρωάσιν τε συμμάχους.

[*HECUBA enters followed by other women.*]

ΕΚ. ἄρασσε, φείδου μηδέν, ἐβάλλων πύλας·
οὐ γάρ ποτ' ὄμμα λαμπρὸν ἐνθήσεις κόραις,
οὐ παῖδας ὄψει ζῶντας, οὓς ἔκτειν' ἐγώ. 1046

ΧΟ. ἦ γὰρ καθεῖλες Θρῆκα καὶ κρατεῖς ξένου,
δέσποινα, καὶ δέδρακας οἷάπερ λέγεις;

ΕΚ. ὄψει νιν αὐτίκ' ὄντα δωμάτων πάρος
τυφλόν, τυφλῷ στείχοντα παραφόρῳ
ποδί, 1050

παίδων τε δισσῶν σώμαθ', οὓς ἔκτειν' ἐγὼ
ξύν ταῖς ἀρίσταις Τρῳάσιν· δίκην δέ μοι
δέδωκε· χωρεῖ δ', ὡς ὀράς, ὃδ' ἐκ δόμων.
ἀλλ' ἐκποδὼν ἄπειμι κάποστήσομαι
θυμῷ ζέοντι Θρηκὶ δυσμαχωτάτῳ. 1055

POLYMESTOR enters, a horrible sight, bleeding from his wounds, and crawling on his hands and knees. At the same time the bodies of his murdered children are disclosed on a bier at the back of the stage.

ΠΟΛΤΜ. ὦμοι ἐγώ, πᾶ βῶ, πᾶ στῶ, πᾶ κέλσω;
τετράποδος βάσιν θηρὸς ὀρεστέρου
τιθέμενος ἐπὶ χεῖρα κατ' ἵχνος; ποίαν,
ταύταν ἢ τάνδ', ἐξαλλάξω 1061

τὰς ἀνδροφόνους μάρψαι χρῆζων
'Ιλιάδας, αἷ με διώλεσαν;
τάλαιnai κόραι τάλαιnai Φρυγῶν
ὦ κατάρατοι, ποῖ καί με φυγᾷ
πτώσσουσι μυχῶν; 1065

[Wildly stretching his hands to heaven.]

εἶθε μοι ὀμμάτων αἱματόεν βλέφαρον
ἀκέσαι' ἀκέσαιο, τυφλόν, Ἄλιε,
φέγγος ἀπαλλάξας.

[He hears the steps of the women, as they stealthily move out of his way.]

ἀἶ.

σίγα, κρυπτὰν βάσιν αἰσθάνομαι
 τάνδε γυναικῶν. πᾶ πόδ' ἐπ' ἄξας 1070
 σαρκῶν ὀστέων τ' ἐμπλησθῶ,
 θοῖναν ἀγρίων θηρῶν τιθέμενος
 ἀρνύμενος λῶβαν,
 λύμας ἀντίποιν' ἐμᾶς; ἰὼ τάλας
 ποῖ, πᾶ φέρομαι τέκν' ἔρημα λιπῶν 1075
 βάκχας Ἄιδου διαμοιρᾶσαι,
 σφακτὰν κυσί τε φοινίαν δαίτ' ἀνήμερόν τ'
 οὐρείαν ἐκβολάν;
 πᾶ στῶ, πᾶ βῶ, πᾶ κάμψω,

[girding his long robe about him.]

ναῦς ὅπως ποντίοις πείσμασι λινόκροκον 1080
 φᾶρος στέλλων, ἐπὶ τάνδε συθεῖς
 τέκνων ἐμῶν φύλαξ ὀλέθριον κοίταν;
 ΧΟ. ὦ τλῆμον, ὥς σοι δύσφορ' εἵργασται κακά·
 δράσαντι δ' αἰσχρὰ δεινὰ τὰπιτίμια. 1086
 ΠΟΛΥΜ. [shouting loudly for help.] αἰαί, ἰὼ Θρήκης
 λογχοφόρον, ἔνοπλον,
 εὐιππὸν τ' Ἄρει τε κάτοχον γένος. 1090
 ἰὼ Ἀχαιοί, ἰὼ Ἀτρεΐδαι,
 βοὰν αὐτῶ, βοὰν
 ὦ ἴτε, μόλετε πρὸς θεῶν.
 κλύει τις, ἢ οὐδεὶς ἀρκέσει; τί μέλλετε;
 γυναῖκες ὦλεσάν με, 1095
 γυναῖκες αἰχμαλώτιδες.
 δεινὰ δεινὰ πεπόνθαμεν ὥμοι ἐμᾶς λῶβας.

ποῖ τράπωμαι, ποῖ πορευθῶ ; 1099
 ἀμπτάμενος οὐράνιον ὑψιπετὲς ἐς μέλαθρον,
 Ὀρίων

ἢ Σείριος ἐνθα πυρὸς φλογέας
 ἀφίησιν ὅσσων αὐγὰς, ἢ τὸν Ἄϊδα 1105
 μελανοχρῶτα πορθμὸν ἄξω τάλας ;



SPEARMAN IN EASTERN DRESS. (From vase-paintings.)

ΧΟ. ξυγγνώσθ', ὅταν τις κρείσσον' ἢ φέρειν κακὰ
 πάθη, ταλαίνης ἐξαπαλλάξαι ζόης.

[AGAMEMNON enters, hurriedly.]

ΑΓ. κραυγῆς ἀκούσας ἦλθον· οὐ γὰρ ἦσυχος
 πέτρας ὀρείας παῖς λέλακ' ἀνὰ στρατὸν 1110
 Ἑχὼ διδοῦσα θόρυβον. εἰ δὲ μὴ Φρυγῶν
 πύργους πεσόντας ᾗσμεν Ἑλλήνων δορί,
 φόβον παρέσχεν οὐ μέσως ὅδε κτύπος.

ΠΟΛΥΜ. ὦ φίλτατ', ἡσθόμην γάρ, Ἀγάμεμνον,
σέθεν

φωνῆς ἀκούσας, εἰσορᾶς ἃ πάσχομεν; 1115

ΑΓ. [*seeing POLYMESTOR.*] ἔα·

Πολυμήστορ ὦ δύστηνε, τίς σ' ἀπώλεσε;



THE NYMPH ECHO. (From a bas-relief on a lamp found in Athens.)

τίς ὅμμ' ἔθηκε τυφλόν, αἰμάξας κόρας,
παίδάς τε τούσδ' ἔκτεινεν; ἡ μέγαν χόλον
σοὶ καὶ τέκνοισιν εἶχεν, ὅστις ἦν ἄρα.

ΠΟΛΥΜ. Ἐκάβη με σὺν γυναιξὶν αἰχμαλωτίσιν
ἀπώλεσ', οὐκ ἀπώλεσ', ἀλλὰ μειζόνως. 1121

ΑΓ. τί φής; [το ΗΕCΥΒΑ.] σὺ τοῦργον εἵργασαι
τόδ', ὡς λέγει;

σὺ τὸλμαν, Ἑκάβη, τήνδ' ἔτλης ἀμήχανον;

ΠΟΛΤΜ. ὦμοι, τί λέξεις; ἡ γὰρ ἐγγύς ἐστί που;
σήμηνον, εἰπέ ποῦ 'σθ', ἵν' ἀρπάσας χεροῖν
διασπάσωμαι καὶ καθαιμάξω χροά. 1126

POLYMESTOR makes a dash at HECUBA, but is seized by
AGAMEMNON.

ΑΓ. οὗτος, τί πάσχεις;

ΠΟΛΤΜ. πρὸς θεῶν σε λίσσομαι,
μέθες μ' ἐφεῖναι τῇδε μαργῶσαν χέρα.

ΑΓ. ἴσχ'. ἐκβαλὼν δὲ καρδίας τὸ βάρβαρον
λέγ', ὡς ἀκούσας σοῦ τε τῇσδέ τ' ἐν μέρει
κρίνω δικάως, ἀνθ' ὅτου πάσχεις τάδε. 1131

Polymestor's defence. He murdered Polydorus for the
sake of the Achaeans.

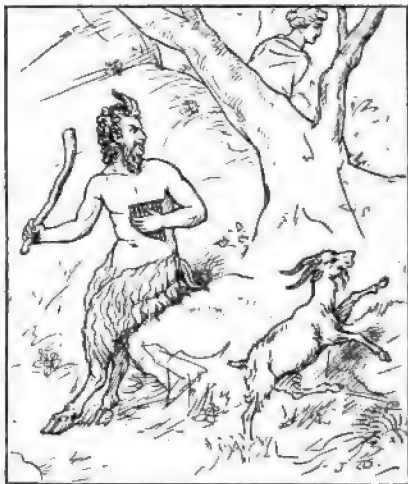
ΠΟΛΤΜ. λέγοιμ' ἄν. ἦν τις Πριαμιδῶν νεώτατος
Πολύδωρος, Ἑκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ
πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν,
ὑποπτος ὢν δὴ Τρωικῆς ἀλώσεως, 1135
τοῦτον κατέκτειν'. ἀνθ' ὅτου δ' ἔκτεινά νιν,
ἄκουσον, ὡς εὖ καὶ σοφῇ προμηθίᾳ.
ἔδεια μὴ σοὶ πολέμιος λειφθεῖς ὁ παῖς
Τροίαν ἀθροίσῃ καὶ ξυνοικίσῃ πάλιν,
γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμιδῶν τινα
Φρυγῶν ἐς αἶαν αὐθις ἄρειαν στολόν, 1141
κάπειτα Θρήκης πεδία τρίβοιεν τάδε

ΠΟΛΥΜ. ὦ φίλτατ', ἡσθόμην γάρ, Ἀγάμεμνον,
σέθεν

φωνῆς ἀκούσας, εἰσορᾶς ἃ πάσχομεν; 1115

ΑΓ. [seeing POLYMESTOR.] ἔα·

Πολυμήστορ ὦ δύστηνε, τίς σ' ἀπώλεσε;



THE NYMPH ECHO. (From a bas-relief on a lamp found in Athens.)

τίς ὄμμ' ἔθηκε τυφλόν, αἰμάξας κόρας,
παιδάς τε τούσδ' ἔκτεινεν; ἡ μέγαν χόλον
σοὶ καὶ τέκνοισιν εἶχεν, ὅστις ἦν ἄρα.

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ΑΓ. τί φής; [*to HECUBA.*] σὺ τοῦργον εἶργασαι
τόδ', ὡς λέγει;

σὺ τόλμαν, Ἐκάβη, τήνδ' ἔτλης ἀμήχανον;

ΠΟΛΤΜ. ὦμοι, τί λέξεις; ἡ γὰρ ἐγγύς ἐστί που;
σήμηνον, εἰπὲ ποῦ 'σθ', ἴν' ἀρπάσας χεροῖν
διασπάσωμαι καὶ καθαιμάξω χροά. 1126

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ΑΓ. ἴσχυ'. ἐκβαλὼν δὲ καρδίας τὸ βάρβαρον
λέγ', ὡς ἀκούσας σοῦ τε τῇσδέ τ' ἐν μέρει
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Polymestor's defence. He murdered Polydorus for the sake of the Achaeans.

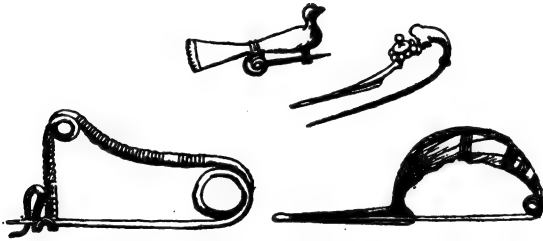
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ὑποπτος ὢν δὴ Τρωικῆς ἀλώσεως, 1135
τοῦτον κατέκτειν'. ἀνθ' ὅτου δ' ἔκτεινά νιν,
ἄκουσον, ὡς εὖ καὶ σοφῇ προμηθία.
ἔδεια μὴ σοὶ πολέμιος λειφθεῖς ὁ παῖς
Τροίαν ἀθροίσῃ καὶ ξυνοικήσῃ πάλιν,
γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμιδῶν τινα
Φρυγῶν ἐς αἶαν αὖθις ἄρειαν στολόν, 1141
κάπειτα Θρήκης πεδία τρίβοιεν τάδε

ληλατοῦντες, γείτοσιν δ' εἴη κακὸν
 Τρώων, ἐν ᾧπερ νῦν, ἀναξ, ἐκάμνομεν.

Story of the outrage. Hecuba enticed him within the tents. His children were murdered and his own eyes put out. He has suffered all this for killing Agamemnon's enemy.

Ἐκάβη δὲ παιδὸς γνοῦσα θανάσιμον μόρον
 λόγῳ με τοιῷδ' ἤγαγ', ὥς κεκρυμμένης 1146
 θήκας φράσουσα Πριαμιδῶν ἐν Ἰλίῳ
 χρυσοῦ· μόνον δὲ σὺν τέκνοισί μ' εἰσάγει
 δόμους, ἵν' ἄλλος μὴ τις εἰδείη τάδε.
 Ἰζω δὲ κλίνης ἐν μέσῳ κάμψας γόνυ 1150
 πολλαὶ δὲ χειρὸς αἱ μὲν ἐξ ἀριστερᾶς,
 αἱ δ' ἔνθεν, ὥς δὴ παρὰ φίλῳ, Τρώων κόραι
 θάκουσ' ἔχουσai, κερκίδ' Ἡδωνῆς χερὸς
 ἥνουν, ὑπ' αὐγὰς τούσδε λεύσσουναι πέπλους·
 ἄλλαι δὲ κάμακα Θρηκίαν θεώμεναι 1155
 γυμνὸν μ' ἔθηκαν διπτύχου στολίσματος.
 ὅσαι δὲ τοκάδες ἦσαν, ἐκπαγλούμεναι
 τέκν' ἐν χεροῖν ἔπαλλον, ὥς πρόσω πατρὸς
 γένοιντο διαδοχαῖς ἀμείβουσai χερῶν.
 κατ' ἐκ γαληνῶν πῶς δοκεῖς προσφθεγμάτων
 εὐθὺς λαβοῦσαι φάσγαν' ἐκ πέπλων ποθὲν
 κεντούσι παῖδας, αἱ δὲ πολεμίων δίκην 1162
 ξυναρπάσασαι τὰς ἐμὰς εἶχον χέρας
 καὶ κῶλα· παισὶ δ' ἀρκέσαι χρήζων ἐμοῖς,
 εἰ μὲν πρόσωπον ἐξανισταίην ἐμόν, 1165
 κόμης κατεῖχον, εἰ δὲ κινοίην χέρας,

πλήθει γυναικῶν οὐδὲν ἥνουον τάλας.
 τὸ λοίσθιον δέ, πῆμα πήματος πλέον,
 ἐξειργάσαντο δεῖν· ἐμῶν γὰρ ὀμμάτων,
 πόρπας λαβούσαι, τὰς ταλαιπώρους κόρας
 κεντοῦσιν, αἰμάσσουσιν· εἴτ' ἀνά στέγας
 φυγάδες ἔβησαν· ἐκ δὲ πηδῆσας ἐγὼ 1172
 θῆρ ὥς διώκω τὰς μισαιφόνους κύνας,
 ἅπαντ' ἐρευνῶν τοῖχον, ὥς κυνηγέτης,



GREEK BROOCHES. (From originals in the British Museum.)

βάλλων, ἀράσσω. τοιάδε σπεύδων χάριν
 πέπονθα τὴν σὴν, πολέμιόν τε σὸν κτανών,
 Ἀγάμεμνον. ὥς δὲ μὴ μακροὺς τείνω
 λόγους,

εἴ τις γυναικάς τῶν πρὶν εἶρηκεν κακῶς, 1178
 ἢ νῦν λέγων τίς ἐστίν, ἢ μέλλει λέγειν,
 ἅπαντα ταῦτα συντεμὼν ἐγὼ φράσω· 1180
 γένος γὰρ οὔτε πόντος οὔτε γῆ τρέφει
 τοιόνδ'· ὁ δ' αἰὲν ξυντυχῶν ἐπίσταται.

ΧΟ. μηδὲν θρασύνου, μηδὲ τοῖς σαντοῦ κακοῖς
 τὸ θῆλυ συνθεῖς ὥδε πᾶν μέμψῃ γένος· 1184
 [πολλαὶ γὰρ ἡμῶν αἱ μὲν εἰς' ἐπίφθονοι,
 αἱ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν.]

Hecuba's defence. No words can make a bad cause good.

ΕΚ. Ἀγάμεμνον, ἀνθρώποισιν οὐκ ἔχρην ποτε
 τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον.
 ἀλλ' εἴτε χρήστ' ἔδρασε, χρήστ' ἔδει λέγειν,
 εἴτ' αὖ πονηρά, τοὺς λόγους εἶναι σαθροῦς,
 καὶ μὴ δύνασθαι τᾶδ' εὖ λέγειν ποτέ. 1191
 σοφοὶ μὲν οὖν εἰς' οἱ τὰδ' ἠκριβώκοτες,
 ἀλλ' οὐ δύνανται διὰ τέλους εἶναι σοφοί,
 κακῶς δ' ἀπώλονται. οὔτις ἐξήλυξέ πω.

Polymestor's excuse for the murder is absurd. His lust for gold was the real cause.

καὶ μοι τὸ μὲν σὸν ὥδε φροιμίους ἔχει 1195
 πρὸς τόνδε δ' εἰμι, καὶ λόγοις ἀμείψομαι,
 ὃς φῆς Ἀχαιῶν πόνον ἀπαλλάσσω διπλοῦν
 Ἀγαμέμνονός θ' ἕκατι παῖδ' ἐμὸν κτανεῖν.
 ἀλλ', ὦ κάκιστε, πρῶτα ποῦ ποτ' ἂν φίλον
 τὸ βάρβαρον γένοιτ' ἂν Ἕλλησιν γένος;
 οὗ τᾶν, δύναίτο. τίνα δὲ καὶ σπεύδων χάριν
 πρόθυμος ἦσθα; πότῃ κηδεύσω τινά,
 ἢ ξυγγενὴς ὦν, ἢ τίν' αἰτίαν ἔχων; 1203
 ἢ σῆς ἔμελλον γῆς τεμείν βλαστήματα
 πλεύσαντες αὖθις; τίνα δοκεῖς πείσειν τάδε;
 ὁ χρυσός, εἰ βούλοιο τάλῃθ' ἔλεγειν, 1206
 ἔκτεινε τὸν ἐμὸν παῖδα καὶ κέρδη τὰ σά.

νῦν δ' οὐτ' ἐκείνον ἄνδρ' ἔχεις στυγρῷ φίλον,
 χρυσοῦ τ' ὄνησις οἴχεται παῖδες τέ σοι, 1231
 αὐτὸς τε πράσσεις ὧδε. [iustitiam tu AGA-
 MEMNON.] σοὶ δ' ἐγὼ λέγω,

Ἀγάμεμνον, εἰ τῷδ' ἀρκέσεις, κακὸς φανεῖ·
 οὐτ' εὐσεβῇ γὰρ οὔτε πιστὸν οἷς ἐχρῆν,
 οὐχ ὅσιον, οὐ δίκαιον εὖ δράσεις ξένον· 1235
 αὐτὸν δὲ χαίρειν τοῖς κακοῖς σε φήσομεν
 τοιοῦτον ὄντα· δεσπότης δ' οὐ λοιδορῶ.

ΧΟ. φεῦ φεῦ· βροτοῖσιν ὥς τὰ χρηστὰ πράγ-
 ματα
 χρηστῶν ἀφορμὰς ἐνδίδωσ' αἰεὶ λόγων.

Agamemnon gives judgment. Polymestor deserves his fate.

ΑΓ. ἀχθεινὰ μὲν μοι τὰλλότρια κρίνειν κακά· 1240
 ὅμως δ' ἀνάγκη· καὶ γὰρ αἰσχύνην φέρει
 πρᾶγμ' ἐς χέρας λαβόντ' ἀπώσασθαι τόδε.
 ἐμοὶ δ', ἴν' εἰδῆς, οὐτ' ἐμὴν δοκεῖς χάριν
 οὐτ' οὖν Ἀχαιῶν ἄνδρ' ἀποκτείνει ξένον,
 ἀλλ' ὥς ἔχης τὸν χρυσὸν ἐν δόμοισι σοῖς.
 λέγεις δὲ στυγρῷ πρόσφορ', ἐν κακοῖσιν ὦν.
 τάχ' οὖν παρ' ὑμῖν ῥάδιον ξενοκτονεῖν· 1247
 ἡμῖν δέ γ' αἰσχροὺς τοῖσιν Ἕλλησιν τόδε.
 πῶς οὖν σε κρίνας μὴ ἀδικεῖν φύγω ψόγον;
 οὐκ αἶν δυναίμην. ἀλλ' ἐπεὶ τὰ μὴ καλὰ 1250
 πράσσειν ἐτόλμας, τλῆθι καὶ τὰ μὴ φίλα.

Polymestor prophesies an evil fate for Hecuba.

ΠΟΛΥΤΜ. οἴμοι, γυναικός, ὥς ἔοιχ', ἡσπώμενος
δούλης ὑφέξω τοῖς κακίοσιν δίκην.

ΕΚ. οὐκουν δικαίως, εἶπερ εἰργάσω κακά ; 1254

ΠΟΛΥΤΜ. οἴμοι τέκνων τῶνδ' ὁμμάτων τ' ἐμῶν,
τάλας.

ΕΚ. ἀλγείς, τί δ' ἡμᾶς ; παιδὸς οὐκ ἀλγεῖν
δοκεῖς ;

ΠΟΛΥΤΜ. χαίρεις ὑβρίζουσ' εἰς ἔμ', ὦ πανοῦργε σύ.

ΕΚ. οὐ γάρ με χαίρειν χρή σὲ τιμωρουμένην ;

ΠΟΛΥΤΜ. ἀλλ' οὐ τάχ', ἡνίκ' ἂν σε ποντία νοτὶς

ΕΚ. μῶν ναυστολήσῃ γῆς ὄρους Ἑλληνίδος ; 1260

ΠΟΛΥΤΜ. κρύψῃ μὲν οὖν πεσοῦσαν ἐκ καρχησιῶν.

ΕΚ. πρὸς τοῦ βιαιῶν τυγχάνουσιν ἀλμάτων ;

ΠΟΛΥΤΜ. αὐτὴ πρὸς ἰστὸν ναὸς ἀμβήσει ποδί.

ΕΚ. ὑποπτέροις νώτοισιν, ἢ ποίῳ τρόπῳ ;

ΠΟΛΥΤΜ. κύων γενήσῃ πύρσ' ἔχουσα δέργματα.

ΕΚ. πῶς δ' οἶσθα μορφῆς τῆς ἐμῆς μετὰστασιν ;

ΠΟΛΥΤΜ. ὁ Θρηξὶ μάντις εἶπε Διόνυσος τάδε.

ΕΚ. σοὶ δ' οὐκ ἔχρησεν οὐδὲν ὧν ἔχεις κακῶν ; 1268

ΠΟΛΥΤΜ. οὐ γάρ ποτ' ἂν σύ μ' εἶλες ὥδε σὺν
δόλῳ.

ΕΚ. θανοῦσα δ' ἢ ζῶσ' ἐνθάδ' ἐκπλήσω βίον ; 1270

ΠΟΛΥΤΜ. θανοῦσα· τύμβῳ δ' ὄνομα σῶ κεκλή-
σεται

ΕΚ. μορφῆς ἐπφδόν, ἢ τί, τῆς ἐμῆς ἐρεῖς ;

ΠΟΛΥΤΜ. κυνὸς ταλαίνης σῆμα, ναυτίλοις τέκμαρ.

ΕΚ. οὐδὲν μέλει μοι, σοῦ γέ μοι δόντος δίκην.

And for Cassandra.

ΠΟΛΥΜ. καὶ σὴν γ' ἀνάγκη παῖδα Κασσάνδραν
θανεῖν. 1275

ΕΚ. ἀπέπτυσ'. αὐτῷ ταῦτα σοὶ δίδωμ' ἔχειν.

ΠΟΛΥΜ. κτενεῖ νιν ἢ τοῦδ' ἄλοχος, οἰκουρὸς
πικρά.

ΕΚ. μήπω μαυεῖη Τυνδαρίς τοσόνδε παῖς.

And for Agamemnon.

ΠΟΛΥΜ. καὐτόν γε τοῦτον, πέλεκυν ἐξάρασ' ἄνω.

ΑΓ. οὗτος σύ, μαίνει, καὶ κακῶν ἐρᾶς τυχεῖν ; 1280

ΠΟΛΥΜ. κτεῖν', ὥς ἐν Ἄργει φόνια λουτρά σ'
ἀναμένει.

ΑΓ. [*to the attendants.*] οὐχ ἔλξετ' αὐτόν, δμῶες,
ἐκποδὼν βία ;

ΠΟΛΥΜ. ἀλγείς ἀκούων ; ΑΓ. οὐκ ἐφέξετε
στόμα ;

ΠΟΛΥΜ. ἐγκλήετ'· εἴρηται γάρ.

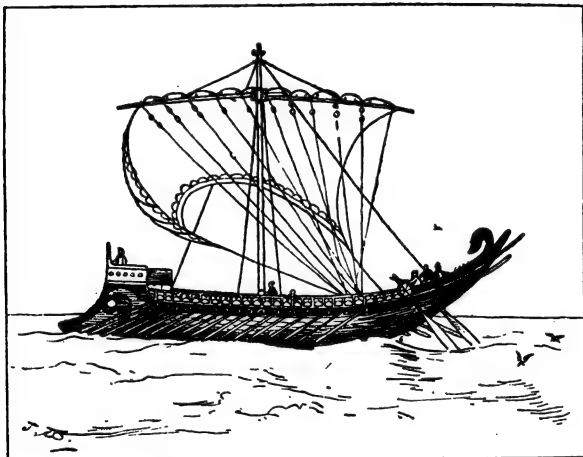
[*They seize POLYMESTOR, gag him, and lead him away.*]

ΑΓ. οὐχ ὅσον τάχος
νήσων ἐρήμων αὐτὸν ἐβαλεῖτέ ποι, 1285
ἐπείπερ οὕτω καὶ λίαν θρασυστομεῖ ;
Ἐκάβη, σὺ δ', ὦ τάλαινα, διπτύχους νεκροὺς
στείχουσα θάπτε· δεσποτῶν δ' ὑμᾶς χρεὼν
σκηναῖς πελάζειν, Τρῳάδες· καὶ γὰρ πνοὰς
πρὸς οἶκον ἤδη τύσδε πομπίμους ὀρώ. 1290

εὖ δ' ἐς πάτραν πλεύσασαιμεν, εὖ δὲ τὰν δόμοις
ἔχοντ' ἴδοιμεν, τῶνδ' ἀφειμένοι πόνων.

ΧΟ. ἴτε πρὸς λιμένας σκηνάς τε, φίλαι,
τῶν δεσποσύνων πειρασόμεναι
μόχθων· στερρὰ γὰρ ἀνάγκη. 1295

All go out, the CHORUS chanting the last three lines as they disappear from the orchestra.



GREEK SHIP. (From vase-paintings in the British Museum.)

NOTES



1-58. Prologos.

The ghost of Polydorus appears, and tells the story of his murder by his host Polymestor, prince of the Thracian Chersonese, to whom he had been entrusted by his father Priam, king of Troy. The shade of Achilles has demanded the sacrifice of his sister Polyxena. He has himself appeared in a dream to his mother Hecuba.

2. Ἅιδης, the god of the lower world.
 ἵνα, 'where,' with indicative.
 χωρίς governs θεῶν.
 ἔκτισται: lit. 'hath been made to dwell.' Translate,
 'hath his dwelling.'
3. Πολύδωρος: in apposition to ἐγώ understood. Polydorus was the murdered son of Hecuba.
 τῆς Κισσέως: τῆς agrees with θυγατρός understood,
 'the daughter of Kisseus.'
 Ἐκάβης: gen. of origin.
4. ὃς με: με is governed by ὑπεξέπεμψε.
5. κίνδυνος ἔσχε, κ.τ.λ.: lit. 'when danger seized the city . . . to fall,' i. e. 'when the city came to be in danger of falling.' ἔσχε = 'took hold of'; εἶχε would mean 'held.'
- πεσεῖν: the infinitive depends upon κίνδυνος ἔσχε, as though the construction had been πόλις κινδύνευσεν πεσεῖν.
6. χθονός: gen. of place from which. In prose there would be a preposition.
- ὑπεξέπεμψε: ὑπό in composition implies something done secretly. See l. 812.
8. ἀρίστην πλάκα, 'richest plain.'
9. σπείρει: lit. 'sows,' i. e. 'dwells in.'

10. ἐκπέμπει: historic present, used in order to give vividness to the narration.

11. ἵνα, 'in order that,' final conjunction, with optative after an historic tense.

13. ὅ: used in Attic Greek at the beginning of a clause to mean 'wherefore.' Perhaps originally an accusative of reference.

καί: emphatic; translate, 'also.'

16. ὁρίσματα: lit. 'boundaries,' used here for 'the walls' of Troy.

ὄρθ' ἔκειτο, 'stood (lit. lay) erect.'

18. οὐμός: crasis for ὁ ἐμός.

20. τροφαῖσιν, κ.τ.λ., 'under his nurture, like some tender plant, I grew, to my misery.' τάλας at the end gives pathos to the picture. With ὡς τις πρόβος cf. Isaiah liii. 2 'He shall grow up before him as a tender plant.'

23. αὐτός: ipse 'he himself.' See Appendix, Note B. The story was that Priam took refuge at the altar, and was there slain by Neoptolemus, the son of Achilles. It is told also by Virgil, in *Aen.* ii. 512 sqq. θεοδμήτωρ: perhaps an allusion to the building of Troy by Poseidon.

24. ἐκ, 'by.'

25. κτείνει: subject ξένος in the next line.

χρυσοῦ governed by χάριν.

27. μεθήκε, 'flung me.'

ἔχη: primary tense, used to give greater vividness. See l. 1139.

αὐτός: ipse 'for himself.' (Appendix, Note B.)

28. ἐπ' ἀκταῖς: understand ἄλλοτε, 'at one time ... at another.' Translate, 'now ... now.'

29. διαύλοις. The διαύλος was the name given to one form of the Greek racecourse, which was not, like our courses, round a circle, but straight up, round a post (called the καμπτήρ, or turning-point) and back again down a parallel course. Hence διαύλος = 'flow and return,' 'ebb and flow.' Translate, 'many an ebb and flow.'

30. ὑπέρ, 'over.'

31. ἀίσσω here = 'float.'

32. τριταῖον ... φέγγος: lit. 'for the third day's light.' 'Now for the third day.'

αἰωρούμενος, 'hovering.'

33. ὥσονπερ, 'as long as.'

34. πάρα: poetical for πάρεστι. It is really the preposition with the accent thrown back (anastrophe); cf. l. 209.

39. εὐθύνοντας: agreeing with στράτευμα according to the

sense rather than the grammar. This is called the *constructio ad sensum* ("κατὰ σύνεσιν").

41. λαβεῖν: explanatory infinitive. 'He asks for my sister . . . to receive her as a sacrifice beloved and an honour for his tomb.'

43. πρὸς, 'at the hands of men who love him.'

ἡ πεπρωμένη: understand μοῖρα = 'fate.'

44. θανεῖν: either (1) explanatory infinitive, ἀδελφὴν being direct object of ἀγει, or (2) = τὸ θανεῖν ἀδελφῆν, i.e. 'my sister's death,' the whole phrase being object of ἀγει. The latter seems preferable.

47. ὥς: final, 'in order that.'

τύχω: aor. subjunctive.

49. ἐξηγησάμην, 'asked and obtained,' 'obtained my prayer to.'

50. Till the body was laid in the tomb, the spirit was unquiet, ἀκλυστος, ἀταφος (see l. 30).

51. τοῦμόν, κ.τ.λ., 'mine then shall be all that (as much as) I wished to obtain.'

52. ἐκποδὼν . . . Ἐκάβῃ: lit. 'out of the way for Hecuba' (dat. of advantage), i.e. 'out of the way of the aged Hecuba.'

53. πῶδα: probably a sort of descriptive accusative with περὶ, 'she comes a-foot'; or an accusative of instrument of motion (Liddell and Scott). Cf. l. 1070.

ἦδε is here used in a deictic (pointing out) sense 'for, see, she comes.'

ὑπὸ, 'from beneath.' Perhaps she had gone into Agamemnon's tent to consult her daughter Cassandra, who was a prophetess, and whom Agamemnon had taken to his tent.

55. φεῦ: exclamations of grief or joy are often placed like this outside the ordinary lines (*extra metrum*).

ἦτες, κ.τ.λ., 'who from kings' houses (cf. the New Testament phrase, 'are in kings' houses') hast seen the day of slavery.'

56. ὥς: exclamatory 'how.'

57. ὅσον περ: understanding τόσον, 'how evilly dost thou fare, as once thou farest well'; i.e. Hecuba's misery is proportionately as great as her former prosperity.

ἀντισηκώσας, 'making thee amends for (genitive depending upon ἀντι in the verb) thy former good fortune.' ἀντισηκῶ, lit. = 'weigh,' hence 'compensate for' (σηκῶ, 'balance'). The whole expression is bitterly ironical.

59-99. Lyric extension of the Prologos.

The aged Hecuba enters, supported by Trojan women. She has had fearful dreams—of her son in Thrace, and of a fawn slaughtered by a wolf and torn from her knees. O that her son Helenus, the prophet, and her daughter Cassandra, the prophetess, could interpret them! The ghost of the dead Achilles has demanded the sacrifice of one of the women of Troy. Heaven avert this fate from her daughter!

61. ὑμῖν : dat. governed by ὁμόδουλον, 'her who is your fellow-slave.'

63. μου : genitive governed by προσλαζύμενα.

64. χερὸς : genitive of the part taken hold of, 'by my aged hand.' Cf. ll. 523, 543.

65. σκολιῷ, κ.τ.λ. : lit. 'on the bent staff of the arm,' χερὸς being used for the arm, i. e. 'on the bent arm (cf an attendant slave) for a staff.'

66. διαρριδομένη : note the Doric termination *ā* for *η*. The Doric dialect is used in the lyric metres of Greek choruses.

βραδύπουν, κ.τ.λ., 'putting forward the slow step of my limbs.'

68. στερεὸν : note Doric *ā*. These Doric forms will only be occasionally noticed hereafter. The 'lightning flash of Zeus' is put poetically for the bright light of day as opposed to night.

69. αἶρωμαι : αἶρειν, lit. 'to lift up,' hence 'excite.'

73. σφριζομένου, 'who is being safely kept.' This is an instance of the so-called 'irony' of Greek plays, the spectators being fully aware of the sad truth, of which the actors are supposed to be ignorant.

76. φοβεράν ὄψιν : ὄψιν repeated with terrible emphasis, 'the dreadful vision.'

80. ἔτι, 'yet remaining,' because all her male children had been slain. Helenus, being a prophet and not a warrior, is omitted.

84. μέλος : used of sad tidings, 'some strain mournful to the mourners.'

85. ἀλίσστος : adjective used for adverb, 'unceasingly.'

87. Ἑλένου. Helenus, one of the sons (to be carefully distinguished from Helen, the daughter) of Priam and Hecuba. He was a prophet (μάντις).

θεῖαν, 'divinely inspired,' 'prophetic.'

88. Κασάνδραν. Cassandra, daughter of Priam and Hecuba, a prophetess, taken captive by Agamemnon.

ἴσθω : deliberative subjunctive. Translate, 'Where, where (ποτε emphasizes ποῦ, and may be rendered thus), may I behold?'

89. ὥς : final, 'in order that.'

90. The hind was Polyxena, her daughter ; the wolf Odysseus, the Greek warrior who tore her away.

93. καί, κ.τ.λ., 'yea and this too is a terror to me,' alluding to what follows, viz. the appearance of Achilles' ghost.

96. γέρας, 'as a prize.'

τινά direct, γέρας indirect object of ἤται.

99. πέμψατε, 'send away,' 'avert.'

100-155. Parodos.

The Chorus of Trojan captive women, fifteen in number, enter the orchestra from the side, and form round the altar (θυμέλη) of Dionysus in the centre of the orchestra. 'We have come bringing weighty tidings of woe. The Achæan chiefs have met, and decided to offer Polyxena to Achilles. At first councils were divided, but finally the advice of Odysseus prevailed. Hecuba must supplicate the gods and Agamemnon.'

100. ἐλίσσθην, 'have turned my steps.'

102. ἐκληρώθην : the captive women were allotted and assigned to their Greek conquerors.

106. οὐδέν, κ.τ.λ. : i. e. 'not that I can lighten aught of thy sufferings.'

110. λέγεσθαι δοξαί : lit. 'it is said to have seemed good,' i. e. 'tis said to have been decided.'

παῖδα : direct object of θέσθαι, 'to offer.'

111. σφάγιον : indirect object of θέσθαι, 'as a victim.'

τύμβου : genitive governed by ἐπὶ in ἐπιβάς.

112. οἷσθ' ὅτε : parenthetical. The golden armour of Achilles, given to him by his mother Thetis, and wrought by the god Hephaestus, is described by Homer in *Iliad* xviii.

113. ἔσχε, 'held back,' 'stayed,' for κατέσχε.

114. The meaning is doubtful. Probably the following is the correct interpretation. ἐπηρειδομένας is used in a strictly middle sense, the ships being regarded as having something done for them. λαίφη is acc. of reference ; and the meaning is, 'having their sails thrust against the fore halyards (προτόνας) of the ship (by the wind).' That is, the ships were already in full sail before the wind. Any

other interpretation involves taking *προτόνους* in a non-nautical sense, which would be impossible before an Athenian audience, well versed in all nautical terms.

119. ἐχώρει δίχα : lit. 'went in two ways,' i.e. 'was divided.'

121. δοκοῦν : accusative absolute ; lit. 'it seeming good' (cf. l. 506), governing τοῖς μὲν . . . τοῖς δέ.

122. ἦν . . . σπεύδων : for ἔσπευδε, 'was for furthering.'

123. βάκχης : i.e. Cassandra, sister of Polyxena.

125. Θησείδα : Demophon and Acamas, his sons by Phaedra.

126. δισσῶν μύθων. They agreed on the main point, to offer a human victim, but they differed as to who the victim should be.

130. οὐκ ἐφάτην, 'said they would not.'

131. πρόσθεν θήσεν, 'place before,' i.e. 'prefer to.' πρόσθεν governs τῆς λόγῃς.

132. σπουδαί, κ.τ.λ., 'and the zeal for the contending arguments was almost (πὺς) equal, till (πρὶν).'

134. κόπης : lit. 'a knife,' here used of a clever speaker. Cf. in the Psalms, 'with lies thou cuttest like a sharp razor.'

137. δούλων, κ.τ.λ. : οὐνεκα governs δούλων σφαγίων, 'a slavish victim.'

138. μηδέ τινα εἰπεῖν : εἰπεῖν depends on πείθει, 'urges,' equivalent to κελεύει, 'and (urges) that none of the dead standing by Persephone should say.'

140. ἀχάριστοι : active in sense, 'thankless,' 'without doing kindness to.'

141. τοῖς οἰχομένοις : a softened phrase for death, 'who died for Hellenes.'

143. ὅσον οὐκ ἤδη, 'all but now,' i.e. 'forthwith' (Latin, *tantum non*).

144. πᾶλον : lit. 'a foal,' used of a young daughter.

146. ναούς : accus. of goal to be reached, used only in poetry without a preposition ; cf. l. 1260.

147. ἱκέτις γονάτων : the suppliant clasped the knees and touched the hand and beard or cheek of the person supplicated ; hence the expression 'suppliant of the knees.'

148. κήρυσσε : by 'proclaiming' the names of the gods the suppliant called them to witness. Translate, 'call to witness.'

151. εἶναι : inf. after verb of preventing, 'from being.'

τύμβον governed by προ in προπετῇ.

154. *ναυμῷ* : dat. of instrument, 'by reason of the dark-rayed stream from her gold-encircled neck.'

155. *ἀπύσω* : Doric for *ἡπύσω*. So *ἀχά* for *ἡχά*.

150-443. First *ἑπισόδιον*.

Hecuba's despair. Polyxena enters, and is told her impending fate. She hears the tidings with calm bravery. Odysseus enters to take away the victim. He refuses to listen to Hecuba's appeal. Polyxena makes a noble speech, and is finally led out, leaving her mother fainting on the ground.

157. *γῆρας* : gen. of cause, 'because of.'

162. *φροῦδος . . . φροῦδοι* : understand *ἐστίν . . . εἰσίν*.

163. *ποῖαν* : understand *οὐδόν*.

164. *στεῖχω* : deliberative subjunctive, 'am I to go?'

ῥῶ : understand *ἐμάντῶν* ; lit. 'send myself,' 'whither shall I fly?'

165. *θεῶν* : of the greater gods.

δαίμων : some lesser divinity, 'where is any among the gods, or any spirit to aid me?'

166. *ἐνεγκούσαι*, 'who have brought me woeful tidings of evil' (*φέρω*).

170. *ἄγγσαι* : Doric for *ἡγγσαι*, aor. imperat. mid. ; *ἡγγέσμαι* governs the dative.

176. *οἶαν οἶαν ἄνω* : the repeated open vowel sounds vividly express the bitter cries of the sorrowing mother.

φάμαν : Doric for *φήμην*, 'evil tidings.'

180. *ἐξέπταξας*, 'scared me forth,' from *ἐκπτήσσω*.

182. *φροίμιά μοι κακά*, 'an ill-omened prelude for me.' Perhaps spoken aside.

183. *ψυχᾶς* : gen. of cause, often used in exclamations.

189-91. A difficult passage. Probably the text is corrupt. The last two words are untranslatable as they stand. It is possible to read *Πηλεΐα γέννα* and take it to be a poetic title for Achilles. Translate, 'the common purpose (*γνώμα*) of the Argives is set upon (*ξυντεῖναι*) slaying thee at the tomb (as an offering) to the son of Peleus.'

γέννα seems the corrupt word and may have got in through a mistake, the scribe's eye catching *γνώμα* above. Some word for 'daughter,' corresponding to *μᾶτερ* below, would be appropriate. In this case *Πηλεΐδα* would be genitive depending on *τύμβον*.

193. *ἀμέγατρα κακῶν* : poetic variety for *ἀμέγατρα κακά*.

196. ἀγγέλλουσι, κ.τ.λ. 'They bring tidings that sentence hath been passed (lit. 'that it has seemed good'; cf. l. 121) by the vote of the Argives concerning thy life, alas so dear to me!'

μοι may be dative with ἀγγέλλουσι, but from its position, it seems better to take it as pathetically interpolated to express how Polyxena's life is bound up with Hecuba's.

198. Polyxena is a noble character. She thinks first of her mother's sorrow, not of her own.

203. παῖς ἄδε (ἄδε for ἤδε): in apposition to ἐγώ understood, lit. 'this child' (of thine). Translate, 'No more, no more shall I, thy child, share thy slavery, hapless companion of thy hapless old age.' Pathos is obtained by the repetition of the sad words, as in l. 205.

204. ὥστε for ὡς, 'like.'

σκύμνον, 'fawn.'

205. μόσχον: translate, 'daughter.'

208. γὰρ: governed by ὑπό.

μέτα: dissyllabic prepositions, when put after the case which they govern, throw the accent back upon the first syllable. This is called *αναστροφή*. Cf. l. 34.

σκότον: accus. of motion.

211. βίου: causal genitive, 'unhappy in thy life.'

214. θανεῖν: in apposition to ξυτυχία, 'for me, death, a better lot, hath chanced.'

216. καὶ μὲν: strictly = 'moreover,' 'besides'; but is especially used in the poets to denote the entrance of a new actor on the stage = 'and see,' 'look you,' &c. See l. 665.

221. πρὸς ὀρθὸν χῶμα: understand *ἀγοντας*.

222. ἡμᾶς: persons of importance speak of themselves in the plural.

225. οἷσθ' ὃ δρᾶσον; a combination of a command and a question. Translate, 'knowest thou what to do?'

μήτε . . . μήτε: with aor. subjunctive in a prohibitive sense.

227. γίγνωσκε δ' ἄλκην, 'know thy strength,' i.e. how frail it is. So you might translate, 'know thy weakness.'

228. σοφὸν τοι: τοι is often used in proverbial sayings. Generally it may be left untranslated.

229. παρίστηκε: perf. for present = *παρεσσι*, 'is at hand.'

230. κενός, 'void of.'

231. ἄρα: the particle is used pathetically, as though Hecuba were musing to herself, forgetful of the presence of Odysseus, 'and I then.'

234. εἰ δ' ἔστι, κ.τ.λ., 'and if it is lawful for slaves to ask of the free things not grievous nor stinging to the heart (καρδίας : gen. of part affected), 'tis meet (χρεὼν ἔστι) for thee to have had thy say and for us who ask these things to hear (thy answer).' General sense, 'You have had your say; now let me ask a question, and you shall answer.'

236. σοὶ . . . εἰρησθαι : lit. 'for it to have been spoken by thee'; σοί, dat. of agent, regularly used with perf. pass.

240. ἀπο : anastrophe.

242. ἄκρας καρδίας, 'the surface of my heart.' Genitive of part affected.

246. ἐνθάνειν, 'grew numbed.' γε particle used here to express assent, 'yes, so that,' &c.

248. πολλῶν, κ.τ.λ., 'inventions of many words, so as to escape from death.'

250. ὥστ' εἰσορᾶν γε, 'yea, so that I see,' &c., i.e. 'am yet living.'

251. κακύνει : middle, 'art thou not acting basely?'

252. ἐπαθεῖς . . . παθεῖν : πάσχειν is used in speaking of receiving good treatment as well as bad.

253. οὐδέν : probably accus. of extent, 'in nothing.'

255. μηδέ, κ.τ.λ. : optative expressing a wish, 'may ye not be,' &c.

256. βλάπτοντες οὐ φροντίζετε, 'think not how ye injure.'

257. τοῖσι πολλοῖς πρὸς χάριν, 'to win favour with the many.'

258. ἄτὰρ τί δὴ, κ.τ.λ., 'what did they think this clever device to be, that they,' &c.

τοῦτο : direct accus. ; τί σόφισμα, second (predicative) accus. governed by ἡγούμενοι.

260. τὸ χρῆν : inf. with the neuter article = a noun, 'necessity,' 'fate.' πότερα, 'whether,' answered by ἤ, may be omitted in translating. Cf. l. 315.

263. τείνει, 'threaten.'

264. ἥδε γε, 'she, of all others.'

265. χρῆν : an impersonal verb, imperf. 3rd pers. sing.; strictly ἐχρῆν, but the augment is generally omitted in Attic Greek.

προσφάγματα : plur. for sing. in apposition to Ἑλένην, 'as a victim.'

266. Helen, the wife of Menelaus, by faithlessly deserting her husband for Paris, had been the cause of the Trojan war.

268. οὐχ ἡμῶν τόδε, 'this is not our business.'

269. ἡ Τυνδαρίς, 'the daughter of Tyndareus,' i.e. Helen, so beautiful that she was called 'the world's desire.'

εἶδος : acc. of respect.

271. τῇ μὲν δικάῳ, κ.τ.λ., 'on the score of justice I urge this plea.' τῇ . . . δικάῳ, dat. of respect.

ἀμειλλώμαι, 'I contend with (him).'

τόνδε . . . λόγον : cognate accusative, 'with this argument.'

273. Cf. l. 147.

278. τῶν τεθνηκότων ἔστι : sc. ἐστὶ, i.e. 'no need of more to die.'

279. ταύτῃ, 'in her' (touching Polyxena as she speaks).

282. οὐ τοὺς, κ.τ.λ., 'it is not meet for those who are powerful to use their power in things which are not necessary.' μὴ, generic use = 'the class of unnecessary things.'

283. εὖ goes with πράξαν.

δοκῶν, 'to think.'

284. 'For I too lived (lit. 'was') once, but now I live no more.'

286. ἀλλά : often used in a pleading sense, 'nay.'

γένειον : see l. 147.

288. φθόνος : lit. 'envy,' so 'it is invidious,' 'a hateful thing.'

292. αἵματος, 'the shedding of blood.'

πίρι : anastrophe.

καίται : lit. 'lies,' so 'is laid down.'

293. The reputation of Odysseus for wisdom stood high among the Greeks.

294. λόγος, κ.τ.λ., 'the same utterance . . . hath not the same power.'

299. τῷ θυμουμένῳ, 'in thy wrath.' Note the neut. partic. as a noun, rare in prose.

300. δυσμενῇ, 'as thine enemy.'

ποιεῖ φρενί : lit. 'make for thyself in thy mind,' i.e. 'imagine,' 'regard.'

305. δοῦναι : in apposition to εἰ, '(namely) that I would give.'

308. φέρεται, 'carries off for himself,' 'wins.'

310. κάλλιστ' ἀνὴρ : ἀνὴρ is emphatic, 'most nobly as a man,' i.e. 'as nobly as a man could.'

311. βλέποντι : lit. 'seeing,' i.e. 'while he lives.'

312. χρώμεσθα : a play on the double meaning of the word : (1) 'use,' (2) 'use as a friend,' 'respect.' Cf. similar double meaning of Latin *uti*.

315. πότρεα : see note on l. 260. Odysseus imagines the warriors debating among themselves.

317. καὶ μῆν, 'moreover,' introducing an additional reason.

318. καὶ καὶ εἰ, 'even if.'

πάντα, 'everything,' i.e. 'anything.' The general sense is that the Greeks regarded due funeral honours as more important than any honours during lifetime.

ἀρκούντως ἔχειν = 'to be enough, suffice.' Cf. εὖ ἔχειν, κακῶς ἔχειν, κ.τ.λ.

320. ὀράσθαι : probably middle, 'to see for myself.'

διὰ μακροῦ : i.e. 'lasts for long.'

321. πάσχειν : in Greek the subj. of the infin., if it is the same as that of the principal verb, is usually omitted ; 'if thou sayest that thou art suffering.'

322. παρ' ἡμῖν, 'among us' (Greeks).

326. τόλμα : contracted for τόλμας, 'endure this bravely.'

εἰ κακῶς νομίζομεν : emphasis on κακῶς, i.e. 'if our habit of honouring the noble man be evil.'

νομίζομεν : original sense, 'we have a custom.'

327. ἀμαθίαν ὀφλήσομεν : i.e. we must be content to be thought ignorant.

328. οἱ βάρβαροι : used contemptuously of the Trojans.

329. ἡγείσθε . . . θαυμάζετε : imperatives used ironically.

330. ὥς ἄν : final, 'that so Hellas may prosper.' Because if the Trojans do not honour their friends and brave dead, things will go badly with them and Hellas will be victorious.

332. τὸ δοῦλον = ἡ δουλεία.

335. φροῦδοι : understand εἰσί.

338. μῆ = ὥστε μῆ.

340. πείθε, 'use persuasion.'

345. θάρσει, 'fear not.' Zeus was the god of suppliants, and he who rejected the suppliant might incur his wrath.

346. ὥς, 'for,' 'since.'

τοῦ τ' ἀναγκαίου χάριν, 'both because of necessity,' neut. adj. with article used for abstract substantive.

347. χρῆζουσα : in a causal sense, 'and because I desire to.'

350. τοῦτό μοι, κ.τ.λ., 'this was the first (or the 'chief') thing in my life' that I was a king's daughter ; or perhaps 'this was the beginning of my life.'

Φρυγῶν : used here for Trojans.

351. ἐπρέφθην : aor. pass. τρέφω : 'fair hopes' are personified ; they were the goddesses who tended the childhood of Polyxena.

352. ζῆλον, κ.τ.λ. : lit. 'involving (or causing) no small emulation (in others) for my marriage, as to whose home and hearth I should come,' i.e. there were many rivals

for her hand, and much debate as to whose bride she would be. The whole might be rendered 'causing in men's minds much zeal for my marriage, as they questioned to whose house,' &c. To suppose that Polyxena means to say that she was herself eager for marriage would destroy the delicacy of the passage.

355. γυναιξί, κ.τ.λ. This line violates the law of the caesura, and is perhaps interpolated.

μέτα : anastrophe ; its use with the dative case meaning 'among' is very rare except in Epic poetry.

ἀπόβλεπτος : from ἀποβλέπω, 'to look away from all objects at one' ; hence = 'gazed upon by all,' 'admired of all.'

356. τὸ κατθανεῖν : acc. of respect.

358. εἰωθός : in the unusual sense of 'habitual' ; cf. τὸ εἰωθός = 'habit.'

359. δεσποτῶν : gen. governed by τύχοιμι.

φρίνας : acc. of respect with ὤμων.

360. τύχοιμι ἄν : note the repetition of ἄν, 'perhaps I may chance upon.' Note that ὅστις is sing. after a plural antecedent. This often happens with ὅστις.

362. ἀνάγκην, 'laying upon me the task (lit. the necessity) of bread-making in his palace.'

363. κερκίσιν τ' ἐφειστάναι : the κερκίς was the rod or comb by which the transverse threads of the woof were pressed or combed down tightly, so as to make the web close. Perhaps the loom generally is meant here (the part being put for the whole), 'to stand at the loom.' ἐφειστάναι, short form of the inf. perf. act. (intransitive). See Appendix, Note C.

366. χρανεῖ : fut. χραίνω, 'will defile.'

367. ἀφίημι, 'I renounce.' ἐλεύθερον, emphatic, 'while it is free.'

368. προσπιθεῖσα, 'dedicating,' 'consecrating' ; Lat. *ad-dicens*.

370. του : enclitic for τινός.

ἐλπιδος . . . δόξης . . . θάρσος, 'encouragement in any hope or expectation.'

372. μηδέν : acc. of extent, 'in nought.'

373. συμβούλου μοι, 'join in my wish.'

377. μᾶλλον is strictly redundant, but emphasizes the comparison, 'far more happy.' Cf. 'the most highest.'

378. μὴ καλῶς, 'ignobly.'

379. δεινός, κ.τ.λ. : a metaphor from coins. It is as easy to recognize the stamp of noble birth as it is to know a coin by its royal 'image and superscription.'

380. ἐσθλῶν γενέσθαι = 'noble birth'; explanatory infinitive.
ἐπὶ μείζον ἔρχεται, 'goeth on to greater,' 'waxes ever greater.'

381. τοῖσιν ἀξίοις, 'in those who are worthy of it.'

382. 'Nobly said, my daughter; but to the noble aim sorrow is added.'

τὸ καλόν: lit. 'the beautiful' was to the Greeks the ideal of human virtue. It expresses the idea of moral beauty.

386. ἡμᾶς: i. e. Hecuba herself.

388. According to the legend that Paris, the famous archer, slew Achilles by shooting him in the heel, the only place where he was vulnerable, since his mother Thetis held him by the heel when she dipped him in the Styx to make him invulnerable.

391. ἀλλά: sometimes interpolated in this way, like the German *aber*, 'at any rate.'

395. μῆδε, κ.τ.λ., 'and would that we had not even had this (death)!' 'ᾧφειλον, lit. "I ought" to have done so and so came naturally to be used for "would that I had," so we often find εἴθε (*utinam*) with it in this sense, or more commonly the aor. ᾧφελον. The negative, therefore (which properly negatives the subordinate verb, which is not here expressed), is rightly μῆ, not οὐ, after the idea of duty' (Sidgwick).

396. πολλή γε: γε in a negative sense, 'nay.'

397. οὐ γάρ, κ.τ.λ. The word ἀνάγκη (cf. l. 362) suggests that Hecuba is forcing Odysseus as though she were his mistress and he her slave. Note that the participle (instead of the infinitive) is used with a verb of perception (οἶδα) and the nom. case because the subject is the same as that of the principal verb, 'I know not that I have.'

398. ὅποια, κ.τ.λ.: lit. 'as (ὅποια adverbial for ὡς) ivy, as (ὅπως = ὡς) to the oak (gen. of aim) so will I cling to her.' The 'as' is repeated to give additional pathos. She suits the action to the word.

401. αὐτοῦ: adverb, 'here.'

403. χάλα: understand τὴν ὕργην.

407. ἀσχημονῆσαι, 'to act in unseemly fashion.'

ἐκ, 'by.'

νέου: because Odysseus would command his young attendants to drag Hecuba away.

408. πείσει: 2nd fut. sing. mid. πάσχω.

μὴ σύ γε: sc. ταῦτα ποίει, 'act thus.'

409. ἀλλά: cf. l. 286.

410. $\delta\acute{o}\varsigma$: with two constructions; 'give me thy hand and let me lay cheek to cheek.'

416. $\acute{\omega}\nu$: agreeing with $\nu\acute{\upsilon}\mu\phi\omicron\varsigma$ and $\theta\acute{\upsilon}\mu\acute{\epsilon}\nu\alpha\iota\omicron\iota$ implied in the adjectives.

418. $\acute{\epsilon}\nu$ Ἄιδου , 'in (the house) of Hades.' Cf. expressions like 'in St. Paul's.'

419. $\delta\rho\acute{\alpha}\sigma\omega$, $\tau\epsilon\lambda\epsilon\upsilon\tau\acute{\eta}\sigma\omega$: subjunctives.

421. $\acute{\eta}\mu\epsilon\iota\varsigma$ $\delta\acute{\epsilon}$. . . γ' , 'aye, but I'—the particles $\delta\acute{\epsilon}$ $\gamma\epsilon$ imply that she goes beyond what Polyxena says, 'It is worse to lose fifty children than to die a slave.'

422. $\sigma\omicron\iota$, 'for thee'; a pathetic touch. She will carry a message to the unseen world for her mother.

425. $\tau\acute{\eta}\varsigma$. . . $\tau\acute{\upsilon}\chi\eta\varsigma$: gen. of cause.

426, 427. $\chi\alpha\acute{\iota}\rho\epsilon$. . . $\chi\alpha\acute{\iota}\rho\omicron\upsilon\sigma\iota\nu$: a play on the double use of $\chi\alpha\acute{\iota}\rho\omega$, which literally means 'rejoice,' 'Farewell' and 'fare well' give the corresponding play on words in English. Shakespeare furnishes many examples of similar plays on words in pathetic passages (e.g. in *Richard II*, ii. 1. 74, 'Old Gaunt indeed, and gaunt in being old'; iii. 3. 180, 'In the base court? Base court, where kings grow base').

427. Understand $\chi\alpha\acute{\iota}\rho\epsilon$ from l. 426. Polyxena thinks of Polydorus as still amongst the living. Cf. note on l. 73.

429. $\pi\acute{\alpha}\nu\tau\alpha$, 'in all respects, 'in everything.' Acc. of respect, equivalent to adverb ($\pi\acute{\alpha}\nu\upsilon$). 'Coming events cast their shadows before' in the mind of Hecuba.

430. $\theta\alpha\nu\omicron\upsilon\sigma\eta\varsigma$, 'in death,' agreeing with $\sigma\omicron\upsilon$ understood from $\tau\acute{o}$ $\sigma\acute{o}\nu$.

432. μ' . . . $\kappa\acute{\alpha}\rho\alpha$: double accus. after $\acute{\alpha}\mu\phi\iota\theta\acute{\epsilon}\iota\varsigma$ = 'wrapping my head.'

433. $\acute{\epsilon}\kappa\tau\acute{\epsilon}\tau\tau\eta\kappa\alpha$: perf. used for pres., probably neuter in meaning, $\kappa\alpha\rho\delta\acute{\iota}\alpha\nu$ being acc. of respect; 'I melt in my heart,' i.e. 'my heart is melted.'

436. $\mu\acute{\epsilon}\tau\epsilon\sigma\tau\iota$ δ' $\acute{\omicron}\acute{\upsilon}\delta\acute{\epsilon}\nu$, $\kappa.\tau.\lambda.$, 'I have no more part in thee except such time as I am passing betwixt (this moment and) the sword and Achilles' pyre,' i.e. 'all that is left to me is the passing to the sacrifice and the dread moment of sacrifice.' $\mu\epsilon\tau\alpha\acute{\xi}\upsilon$ is occasionally used with one substantive implying the limit between that and something else; 'the sword and pyre' form one expression, summing up the horrors of the sacrifice. Cf. Tennyson's *Dream of Fair Women*, 'Touched, and I felt no more.' Cf. l. 521.

440. $\acute{\alpha}\pi\omega\lambda\acute{o}\mu\eta\nu$: aor. in special sense, 'I am undone.'

442. $\acute{\iota}\delta\omicron\iota\mu\iota$, 'may I see.'

443. $\epsilon\acute{\iota}\lambda\epsilon$: i.e. she was the cause of Troy's capture.

444-483. First στάσιμον.

An ode sung by the entire Chorus after taking up their position round the altar in the orchestra. The Chorus speaks in the singular.

SORROWS OF THE CAPTIVE TROJAN WOMEN.

Wind, oh wind of the Ocean,
Which the swift sea-going barks
Bearest o'er the surging sea,
Whither wilt thou take me, wretched?
Whose palace shall I come to
Bought in slavery?
Haven of Dorian land
Or Phthian, where men say Apidanus,
Father of fairest waters,
Maketh fat the furrows?
Or of the islands one, hurried in sorrow
By the oar that sweeps the sea,
Bearing pitiful life in the houses,
Where the new-created palm
And the laurel rear their holy boughs,
Glory of her pangs divine,
To Leto the beloved?
With the maids of Delos shall I sing the praises
Of the golden fillet? and the bow
Of Artemis the goddess?
Or in Pallas' city
Shall I on the saffron banner
Yoke the horses to the car
Of Athene, charioted in glory,
Brodering on the curious flower-bespangled web,
Or the race of Titans
Which with flaming thunderbolt
Zeus, the son of Kronos, lulls to slumber?
Woe! for my children,
Woe! for my fathers, and my country, which in smoke
is whelmed
Smouldering, spear-captured
By the Argives; but I in strange land am called
Bond-servant, leaving Asia,
Receiving Europa's habitation,
Even the chambers of Hades.

445. ἔτε : Doric form; so throughout.
448. τῷ : dative of advantage. Take it with οἶκον.
450. ὅρμον : accus. of place to be reached. See note, l. 146. The Dorians were one of the three great races of the Greeks (Ionian, Dorian, Aeolian). Sparta and Corinth were Dorian.
451. Φθιάδος in Thessaly, the home of Achilles.
453. Ἀπιδανόν : a river watering the rich plains of Thessaly; tributary to the Peneus.
455. νάσων depends on ὅρμον in l. 450, 'or to (some harbour) of the islands . . . where.'
457. οἰκτρᾶν, κ.τ.λ. : the line comes in here rather awkwardly, but must be taken prospectively of her condition as a slave in the house after landing on the island.
458. ἔνθα, κ.τ.λ. : the island is Delos; the story was that Latona came to Delos and gave birth to Apollo and Artemis, and in honour of their birth the palm and the bay-tree were created by Zeus.
- πρωτόγονος, 'created for the first time,' 'new-created.'
459. ἀνίσχεται : sing. for plur., 'reared.'
461. ὠδίνος . . . δίας : Latona's travail brought forth children of Zeus, Apollo and Artemis.
462. Artemis was worshipped with song and dance by the maidens of Delos. Cf. Horace, *Carm. Saec.* On earth she was the huntress goddess. See illustration. The τε after Ἀτρέμειδος is out of place and properly connects ἄμυνκα and τόξα. Delos was solemnly purified by the Athenians in the year B.C. 426. Euripides may be alluding to this as familiar to his hearers, and if so, this helps to fix the date of the play.
466. The city of Pallas is, of course, Athens. At her great festival (the Panathenaea) the sacred vestment (*peplos*) was carried in procession embroidered with a representation of the goddess in her war-chariot going out to do battle against the Titans or Earth-giants who rebelled against Zeus. Perhaps the picture of the Titans was on the reverse side of the vestment. The battle is the subject of the sculptures on the frieze of the Parthenon, the magnificent temple of the virgin-goddess (*παρθένος*) on the Acropolis at Athens.
469. ζεύσασθαι : not of course to be taken literally. She would work the picture in embroidery. Slave-girls were employed in embroidering the vestment.
479. ἐν ἑλνῶνι χθονί : a pathetic touch. Cf. in the Psalms, 'How shall we sing the Lord's song in a strange land?'
482. θεράπαιναι means either (1) 'handmaid' = *θεράπαινα* or

(2) 'dwelling.' The latter seems to be always the sense in Euripides. *θεράπναι* will then be the accus. governed by *ἀλλάξας*. If the word be taken to mean 'handmaid,' then it is in apposition to *Ἀσίαν* and *θαλάμους* is direct object of *ἀλλάξασα*.

483. *Ἄϊδα* : Doric for *Ἄϊδου*, genitive. *θαλάμους* in apposition to *θεράπναι*. The happy married life in Troy is to be exchanged for the misery of slavery in a strange land, to her literally the chamber of death.

ἀλλάξασα, 'receiving in exchange.' *ἀλλάσσω*, original meaning 'change'; then 'give,' or as here 'receive, in exchange.'

484-628. Second ἐπισόδιον.

Talthybius comes to fetch Hecuba to perform the last rites for Polyxena. He tells the story of the sacrifice. Hecuba sends a female attendant to fetch lustral water from the sea. She goes herself to the tents to fetch other necessities.

484. *δῆποτε*, 'so lately.'

488. *πότερα* : understand *λέγω*. Omit *πότερα* in translation.

489. A difficult passage. Probably Mr. Sidgwick gives the right solution, understanding *ὕμᾱς* (*θεούς*) as subject of *κεκτήσθαι*. Translate, 'O Zeus, what shall I say? (Shall I say) that thou beholdest men? Or that ye gods have gained this false repute, idly and in vain, being reputed to be a race of gods, whereas (*δέ*) chance overruleth all things among men?'

ἄλλως = 'otherwise than is right,' so 'without aim or purpose,' 'idly,' 'in vain.'

494. *ἀνέστηκεν*, 'is overthrown'; an unusual sense of the word.

497. *δμως*, 'nevertheless may it be my lot to die.'

499. *ἀνίστασ'* : *ο* is elided; pres. imper. mid.

μετάρσιον, 'up.'

501. *τίς οὗτος*, κ.τ.λ. : a condensed expression for *οὗτος, τίς ἐστις οὐκ ἔστις; οὗτος* is often used in exclamations, 'You there!' Translate, 'Let me be; who art thou? Why dost thou not let my body lie?'

503. *Ταθύβιος ἦκω* : short for *Ταθύβιος εἰμί, καὶ ἦκω*.

504. *μετά* : sc. *σε*, 'in quest of thee.'

505. *κάμέ*, 'me too,' as well as my daughter.

506. *δοκοῦν* : cf. L. 121, 'because it is resolved.'

506. ὥς φίλα, 'what welcome tidings.'
511. οὐκ ἔτι, 'thou hast not then.'
513. ἀπο : anastrophe.
514. τοῦτι σέ = τὸ ἐπὶ (crasis) σέ, 'as touching thee.'
Cassandra and Helen were still alive, and (as she thought) Polydorus. But she can think now of none but Polyxena.
515. ἄρ' αἰδούμενοι, κ.τ.λ., 'was it with reverence, or did ye come to dreadful violence, as though ye slew an enemy?'
518. κερδάναι : with bitter irony, 'to gain a double meed of tears.'
520. πρὸς τάφῳ τε : understand ἐτεγξα. Translate, 'and I wept too at the tomb.'
521. You should read the story of the similar death of Iphigenia at Aulis in Tennyson's *Dream of Fair Women*. Cf. l. 436.
522. ἐπὶ σφαγάς, 'to see the sacrifice.'
523. χερσὶ, 'by the hand,' gen. of the part taken hold of.
Cf. ll. 64, 543.
524. ἵστησε, 'made her stand.' See Appendix, Note C.
525. λεκτοὶ . . . ἔκκριτοι νεανίαι, 'chosen youths select.'
526. σκίρτημα μόσχου σῆς, 'the struggles of thy daughter.'
529. σημαίνει δέ μοι, 'and he signs to me.'
533. Note the difference between σιγή, σίγα, σίγα (σίγαε).
ἵστησ' : α is elided. The old man likes to dwell on his own part in the ceremony.
535. δέξαι : aor. mid. imper.
μοι : ethic dative, 'I pray thee.'
536. νεκρῶν ἀγωγούς, 'bringers forth of the dead,' ἀγ. being used as substantive here.
539. λύσαι with δός, 'grant to us to loose.'
542. ἐπηύξατο : lit. 'added their prayer,' or 'joined his prayer.'
543. κώπης : gen. of part taken hold of, 'by the hilt.'
Cf. ll. 64, 523.
546. ἐφράσθη : for the mid. ἐφράσατο, 'perceived.'
552. αἰσχύνομαι, with infin., 'I am ashamed (i.e. refuse) to be called.' Note the difference between αἰσχύνομαι with infin. and with participle. αἰσχ. εἶναι = 'I am ashamed to be (and am not) i.e. refuse to be.' αἰσχ. ὄν = 'I am ashamed at being (what I am).' φαίνομαι has a similar double construction.
553. ἐπερρόθησαν, 'murmured applause.'
556. οὗτερ, '(of him) whose power.'
563. τόδε : sc. στέφνον, governed by παῖσον.

565. *χρηΐεις* : sc. *παίειν*.

ἵδε = *hice*, 'see, here.'

566. *ὁ δ' οὐ, κ.τ.λ.* This figure of speech (the juxtaposition of two contrary expressions) is called oxymoron.

568. *καί*, 'even.'

571. *ἀφῆκε πνεῦμα*, 'yielded up her spirit.'

576. *τοιάδε, κ.τ.λ.*, 'heard such taunts (*κακά*) as these.' *τοιόσδε* is regularly used in reference to what follows. But in l. 580 it refers to what precedes.

579. *περισσά* : adverbial, 'exceeding brave of heart.'

583. *ἐπέξεσε* : *ἐπιζέω*.

584. *ἀναγκαῖον*, neuter adj. for abstract subst. : 'necessity, doom.' *θεῶν*, perhaps a predicate. 'This doom (is) from the gods.'

587. *τόδ' οὐκ ἐγὼ με*, 'this one (i. e. another grief) doth not let me rest.'

588. *διάδοχος* : used here in an active sense 'making woes to succeed on woes,' 'bringing one woe after another.'

589 ff. 'I could not blot out of my mind thy suffering, so as not to mourn it; and yet the excess of grief thou hast taken away, because men have brought me tidings of thy nobleness.'

592 ff. General sense, 'Bad land can be made to give good crops by a good season, good land will fail, if the season be bad; but the evil man will always be evil, and the good man good.'

τυχοῦσα . . . ἀμαρτοῦσα : conditional, 'if it receive,' 'if it miss.'

595. *ἄνθρωποι* : this is called the construction of the whole and the part, the whole being put first and then the two parts, *ἄνθρωποι . . . ὁ μὲν . . . ὁ δέ*. Translate, 'while in men even the evil man . . . the good man.' See l. 1185.

598. *διέφθαρε* : lit. 'nor doth he corrupt,' i. e. 'nor is his nature changed.' The aorist is used for the present in statements of proverbial truths. Hence it is called the gnomic aorist (*γνώμη*, a proverb or maxim).

600. General sense, 'And yet there is a great deal in a good education.' *ἔχει γέ*, 'and yet to have been brought up well carries with it at least (*γέ*) the teaching of the good.'

τοῦτο : i. e. *τὸ ἐσθλόν*.

602. *οἶδεν* : emphatic, 'he knows that which is base (and therefore is without excuse if he does not avoid it) learning it by the law of the good.'

κανὼν is here used of the standard of right.

603. 'And yet these are but random shafts of thought.'
Cf. Tennyson, *In Memoriam*, lxxxvii:

'When one would aim an arrow fair,
But send it slackly from the string;
And one would pierce an outer ring,
And one an inner, here and there;
And last the master bowman, he,
Would cleave the mark.'

605. μή . . . μηδένα : double negative, prohibitive in sense,
'that none touch my daughter.'

μοι : ethic dative.

606. τοι : introducing a maxim, or proverbial saying,
'know that in the countless army host.'

608. κακός : i. e. is regarded as an evil man (by his evil companions).

609. The preparation of bodies for burial was regarded as a most sacred duty by the Greeks. The corpse was washed, anointed with the most precious perfumes, and dressed in a splendid garment.

610. ποντίας ἁλός : partitive gen., either (1) with ἐνεγκε, 'some sea water'; or (2) with βάψασα, 'dipping it in,' &c.
Cf. the beautiful lines of the poet Keats,

'The moving waters, at their priestlike task
Of pure ablution round earth's human shores.'

612. νύμφην, κ.τ.λ., the figure of putting contradictory words (adj. and subst.) together in this way is called oxymoron. Cf. l. 566. 'A bride yet not a bride, a maid no more a maid,' 'virgin wife and widowed maid.'

613, 614. προθώμαι θ' ὥς μιν ἄξια, κ.τ.λ. Touchingly beautiful sentences, but difficult to translate, because much would be supplied by the gesture of the actress. Translate, 'And (that I may) lay her out as she deserves, how? I cannot—but as I can.' The μὲν is answered by δέ. In prose it would be, 'Not as she deserves but as I can.' οὐκ ἂν θυνάμην is parenthetical. Note use of indirect optative with ἄν for the direct present. πῶθεν, lit. whence?

τί πάθω ; what am I to do (lit. suffer) ?

618. κλέμμα, 'any stolen thing from her home (in Troy).'

619. 'Ah! vision of my home, alas! once happy halls!
O Priam, lord of wealth surpassing fair, in children most
Ilest.'

623. εἴτα δῆτα : i. e. in spite of the vanity of riches and power.

ὀγκούμεθα, 'we are puffed up with pride,' one by riches, another by political power.

629-657. Second στάσιμον.

THE CURSE UPON THE DAUGHTERS OF TROY AND HELLAS.

For me fated ill,
 For me was fated woe,
 When first Idaean pinewood
 Alexandros hewed him,
 To make his voyage o'er the salt sea surges,
 For love of Helen, whom of women fairest,
 The golden Sun God lightens.
 For toil and slavery
 Far worse than toil are come about me.
 Yea! out of one man's folly,
 Deadly ill to all men
 Came on Simois' land, and woe from others.
 And strife was judged, which 'twixt three daughters
 of the blest
 In Ida a herdsman judged,
 For spear and death and outrage of my halls;
 Yea, too, around Eurotas, the fair-flowing, mourns
 Some tearful Spartan maiden in her home,
 And mother of dead children lays her hand
 Upon her hoary head,
 And tears her cheek,
 Making her nail blood-stained with rendings.

629. *χρῆν*: see note, l. 265. Understand *γενέσθαι* with *συμφορὰν*.

631. *Ἰδαίαν* . . . *ῥῆαν*: read Tennyson's *Oenone*.

633. *ἐτάμεθ'* = *ἐτάμετο*, 'hewed for himself' (mid.).

634. *Ἑλένας*: read Tennyson's *Dream of Fair Women*, the part where he describes Helen's beauty.

τάν: Doric for *τήν* = *ήν*. The article is used for the relative, in imitation of the older Greek usage in epic poetry.

639. *ἀνάγκαι* = the forced tasks (lit. necessities) of slavery. See l. 362.

644. *ἐκρίθη* . . . *κρίνειν*: a play on the double meaning of *κρίνειν*. Paris 'decided,' i. e. 'fixed irrevocably' the strife between Greeks and Trojans, when he 'decided,' i. e. 'pronounced judgment' between the rival goddesses. The story was that Eris (Strife) in a fit of anger cast a golden apple among the goddesses with the inscription, 'For the fairest.' Paris had to judge between Hera, Athena, and Aphrodite, and gave the prize to Aphrodite, raising the envy of the other two.

645. μακάρων : i. e. the gods.

646. ἀνὴρ βούτας : emphatic. It was a wonderful thing that a mere herdsman should pronounce judgment for goddesses.

651. Λάκαινα. It is supposed that the play was produced in the year 424 B. C. If this is so, there may be an allusion here to the mourning of the Spartan women for the men who were slain or taken prisoners at the capture of Sphacteria in the year 425 by the Athenians under Demosthenes and Cleon.

656. δῖαιμον : predicate, 'making her nail blood-stained.'

658-904. Third ἐπεισόδιον.

Hecuba learns the sad truth about Polydorus. Agamemnon comes to fetch her to the funeral rites of Polyxena. She tells him the tale, and appeals for his aid. He fears the army, but at last reluctantly yields so far as to allow a messenger to be sent to Polymestor to ask him to come to see Hecuba, bringing his children.

659. θῆλυν σποράν : poetical for γυναῖκας.

660. στέφανον : a wreath or chaplet was awarded to the victor in the games. The word is of course used here with bitter irony.

661. τί δέ : understanding some word like ἀγγέλλεις or φέρεις.

βοῆς : gen. of cause, 'because of.'

662. ὦς : an exclamation, 'how.'

664. εὐφημεῖν στόμα, 'to speak good-omened words with the mouth.'

στόμα : acc. of respect.

665. καὶ μὲν : generally used to indicate some new actor coming upon the stage, 'see.'

666. ἐς . . . καιρόν, 'just in time for (i. e. to hear) thy words.'

672. ἥς, κ.τ.λ. : lit. 'whose burial was announced to be having zealous attention (σπουδὴν) by the hand of all the Achaeans.' Or perhaps Ἀχαιῶν may be genitive with σπουδὴν and διὰ χερσὶς may be adverbial = 'actively.' Translate, 'whose burial I was told was having the anxious active care of all the Achaeans.' Cf. ll. 572 ff.

676. κάρα . . . Κασάνδρας : a periphrasis for Cassandra.

678. ζῶσαν Λέλακας, 'thou criest aloud of one living.'

Λέλακα : perf. with pres. meaning of λάσκω.

682. μοι : ethic dative, 'I thought.'

685. νόμον βακχεῖον, 'a bacchic strain' in allusion to the wild songs of the Bacchanals in honour of Bacchus, 'a frenzied tale of woe.'

686. ἐξ ἀλάστορος, κ.τ.λ., 'lately learning of my sorrows from the avenging god.' She had been forewarned in the dream; l. 72 ff.

688. ἔγνων γάρ, 'knowest thou then.'

689. δέркоμαι. She seems to see the dreadful deed in imagination.

690. ἕτερα, κ.τ.λ. : i.e. 'one set of woes after another,' 'woes upon woes light upon me' (Latin *altera super altera*). ἀπό : lit. 'springing from,' each woe being regarded as the result of a previous woe.

692. ἐπισχῆσαι : lit. 'shall stop me,' 'shall come upon me.'

698. κυρῶ : present used vividly for past tense.

699. πέσημα : substantive used rather strangely with a gen. of the instrument of the fall, 'felled by gory spear.'

701. πόντου : gen. governed by the ἐξ in ἐξήνεγκα.

ἔμαθον, 'I understood' (all too well).

705. παρέβα : Doric for παρέβη, 'escape me.'

709. τίς γάρ; 'who then?'

οἶσθα, 'knowest thou how to?' i.e. 'canst thou?'

711. ἔν, 'where,' i.e. 'with whom,' governing the indic. in this sense.

712. ὥς : final, 'in order that.'

714. ἀρρητα : perhaps understanding λέγω from preceding line.

718. διαιμοιράσω : aor. mid. indic. and pers. sing. διαιμοιράω. Note that the α is kept in the aorist after ρ.

722. ἔθηκεν, 'made.'

724. ἀλλὰ . . . γάρ, κ.τ.λ. : the ἀλλά belongs to σιγῶμεν, the sentence with γάρ being a parenthesis, 'but let us from henceforth keep silence, for,' &c.

727. ἐφ' οἷσπερ : condensed for ἐπὶ τούτοις αἱ, 'on those conditions which.'

731. τὰκεῖθεν : ἐκεῖθεν for ἐκεῖ, 'all things there.'

732. ἐστίν : supply πεπραγμένον.

733. ἐπὶ σκηναῖς : the body lay at the back, near the tents.

734. Ἀργείων (ἐστὶ), 'he is not (one) of the Argives.'

The two sentences are loosely coordinated.

737. δράσω, προσπέσω : deliberative (aor.) subjunctives.

φέρω : deliberative pres. subj.

745. ἄρα, κ.τ.λ. : lit. 'can it be that I am (ἄρα . . . γε) reckoning this man's mind more (than I ought) in the

direction of (πρός) hostility (adjective in the neuter used for abstract substantive) when he is not (gen. abs.) hostile? General sense, 'is this man really my friend after all?'

748. ἐς ταυτόν: supply ἐμοί, 'to the same (conclusion) as I have' (τὸ αὐτόν for τὸ αὐτό).

ἐγώ: supply βούλομαι.

751. κἂν, 'even if,' καὶ ἴαν. Translate, 'whether or not.'

752. γονάτων, κ.τ.λ.: genitives of part taken hold of, 'I implore thee by (i.e. clasping) these knees of thine.' This use is confined to poetry. Cf. l. 147.

756. τιμωρουμένη: note the difference of meaning and construction between τιμωρεῖσθαι and τιμωρεῖν. See Vocabulary or Lexicon, 'so long as I punish.'

758. καὶ δὴ: used in calling attention. Translate, 'to what aid, then, dost thou,' &c.

760. οὗ: governed by κατὰ in the verb, 'o'er which.'

764. οὐ τῶν, κ.τ.λ.: supply ἐστί, 'he is not one of.'

766. ἀνόνητά γε, 'yea, all in vain,' neut. pl. of adj. used as adverb. Supply ἔτεκον.

769. ποῖ . . . χωρεῖσας, 'whither . . . sent he him apart?'

774. τίνος, κ.τ.λ.; supply 'could he have perished?' Translate, 'by whose hand else?'

776. τοιαῦτα, 'even so' (lit. such things). A natural way of saying 'yes.'

782. ὧδε: pointing to the mangled corpse.

784. λοιπόν: sc. ἐστί, 'there is no evil left for me to suffer.'

786. τὴν τύχην αὐτὴν: i.e. 'evil fortune personified' (δυστυχία). No one can be more unfortunate than I except 'Misfortune' herself.

787. ὥνπερ οὖνεκα, 'for what cause.'

791. τοὺς: sc. θεούς.

793. ἐμοί perhaps with κοινῆς, 'though he oft-times shared the board with me at my house' ('in my roll of friendship being first among my friends').

794. ξενίας, κ.τ.λ.: abstr. for concrete = ξένων, 'in the number of my friends.'

795. τυχῶν ὅσων, κ.τ.λ., 'obtaining what he ought (to have obtained),' i.e. due hospitality, 'and receiving anxious care (at my hands).' The lines 794 and 795 are perhaps spurious.

799. ὧ, κ.τ.λ., 'and the (καὶ δ) law that is above all gods.' The sense is that the gods themselves are under the rule of the eternal law of right and wrong.

800. νόμος, κ.τ.λ. : supply εἶναι, 'for by law (or custom) we believe the gods to exist.' Another argument to prove the supremacy of law. Belief in the existence of God is enjoined to mankind by commandment. The exact meaning of the word νόμος is difficult to give in English. Euripides plays on the different meanings of the word.

801. καὶ ζῶμεν, κ.τ.λ., 'and (by law) we live having things unjust and just defined for us.'

ἀρισμένοι : middle voice, in the sense of having something done for oneself.

802. ὅς : the antecedent is νόμος, 'and if this law.'

ἀνελθών : lit. 'coming up to thee,' i.e. 'being referred to thee.' Agamemnon was, as it were, the final court of appeal.

διαφθαρήσεται, 'shall be dealt with corruptly.'

803. δώσουσιν : the subject is the same as the antecedent τοῖσιτις.

804. φέρων : see Vocabulary.

805. ἴσον, 'equal,' i.e. 'just,' 'impartial.' τῶν ἐν ἀνθρώποις, 'in human affairs.' Note the emphatic double negative.

806. ἐν αἰσχρῷ θέμενος : lit. 'putting among the disgraceful,' i.e. 'regarding as disgraceful.'

807. ὥς, κ.τ.λ. : as a painter stands a little way off to get a better view of his picture.

τε would in prose follow ὥς.

812. ποῖ, κ.τ.λ., 'whither dost thou withdraw thy foot from me?' The accus. μ' is governed by ὑπεξάγεις πόδα, which forms one phrase equivalent to ὑποφεύγεις. For the use of ὑπό in composition see note l. 6.

816. πειθῶ, κ.τ.λ., 'but persuasion, which is alone the ruler among men, we do not any more strive to learn to the utmost (ἐς τέλος) by offering rewards.' The meaning is that education ought to include the art of persuasion. The Athenians paid large sums to the so-called 'Sophists' who taught rhetoric and general education. The passage is a sly hit at the insufficiency of education in the time of Euripides.

818. ἐν ᾗ ποτέ : this is an example of ἵνα used with the indicative to express a purpose that might have been, but has not been fulfilled. Translate, 'in order that it might have been possible to persuade.'

819. βούλοιο : indefinite optative, 'whatsoever one might wish.'

821. οἱ μὲν τοσούτοι, 'the (so) many children (that I had).'

823. *τόνδε*, 'yonder.' She points to the smoke yet rising from the ruins of Troy, and visible from the Chersonese.

824. *τοῦ λόγου . . . τῶδε*, 'this part of the argument.'

827. *ἡ φοιβάς, κ.τ.λ.*, 'whom the Phrygians call Cassandra the inspired.' Either the accus. or nom. may be used after *καλοῦσι*. The emphasis is on *φοιβάς*. *Κασάνδρα* is an emendation proposed by Hermann for the manuscript reading *Κασάνδραν*. If the manuscript reading be retained the line would mean 'the prophetess whom the Phrygians call Cassandra.' But there would be little point in saying that the Phrygians called her Cassandra, unless she had two names, one Greek and the other Phrygian.

828. *ποῦ*, 'in what action.'

830. *χάριν τίν'*, 'what return for.'

834. *καλῶς* goes with both *δρῶν* and *δράσεις*.

ὄντα κηδεστήν, 'one who is thy kinsman' (by marriage, because he was brother to Cassandra).

836. *εἰ μοι γένοιτο* : *εἰ* with the optative expresses a wish for something not yet attained, 'Oh that I might have.' It is really the protasis of a condition with the apodosis suppressed. (See Appendix, note A.)

838. *Δαιδάλου* : Daedalus, lit. 'cunning worker,' the famous artist of Crete, who worked for Minos, king of Crete.

843. *εἰ καὶ μηδὲν ἔστιν*, 'although it be as nought,' i.e. either 'nothing to thee' or 'of no avail.' Others interpret, 'although she (*ἡ πρεσβύτις*) be as nought.'

ὅμως : supply *παράσχες*.

844. *ἔσθλου* : supply *ἔστιν*, 'it is the part of.'

845. *τοὺς κακοὺς* : object (not subject) of *δρᾶν κακῶς*.

846. *συμπίπτει* : probably a variety for *συμβαίνει*, 'happen.'

847. *ἀνάγκας* : here used in the sense of 'relationships,' like the Latin *necessitudo*.

διώρισαν : gnomic aorist, 'define.'

848. Agamemnon, Hecuba's natural enemy, is now her friend, while Polymestor, who ought to be her friend, is become her enemy.

τιθέντες, 'making,' a use very common in poetry.

851. *δι' οἴκου* . . . *ἔχω*, 'hold in pity' = 'pity.'

853. *τοῦ δικαίου* governed by *ὀνείκε*.

854. *φανεῖη* : the subject is probably *δοῦναι δίκην*, 'if haply any way of vengeance should appear possible.'

854-5. The *ὥστε* follows *πας*, 'if it (i.e. vengeance *δίκη*) might come (frequent use of *φαίνομαι* in tragedy for the appearance of a deliverer) in some way (*πας*) so as to be well with thee, (and if) at the same time I might not seem,' &c. Agamemnon

is thinking of his own interests. He does not wish the army to think that he is planning vengeance upon Poly-mestor in order to please Cassandra.

857. ἔστιν . . . ᾗ: lit. 'there is (a point) in which' = 'in some wise.'

860. χωρίς, κ.τ.λ.: this is Hecuba's private matter and has nothing to do with the army.

861. πρὸς ταῦτα: lit. 'looking towards,' 'having regard to these things.' Translate 'therefore.'

862. προσαρτέσαι: infin. depending on the adj. ταχύν, 'swift to aid.'

864. Even the great king Agamemnon is a slave.

866. πόλεος, a form of the genitive found in the Attic poets.

867. εἰργουσι, κ.τ.λ.: (1) either (taking the μή with χρῆσθαι) 'prevent him from following his own inclination according to his better judgment.' In this case μή is the regular redundant use of μή with the infinitive after verbs of preventing; 'prevent him so as not to use,' i.e. 'prevent him from using.' But μή seems naturally to belong to κατὰ γνώμην. (2) Or (taking μή with κατὰ γνώμην) 'force him to adopt a course of action not in accordance with his better judgment.' But this involves an unusual rendering of εἰργουσι. On the whole, (2) seems preferable.

868. πλέον νέμει, 'assignest more weight than is right.'

870. ξύνισθι: from ξύνοιδα; lit. 'know with me,' i.e. 'be in the secret with me,' 'connive at it.'

871. συνδράσῃς . . . μή: the aor. subj. is regularly used with μή to express a prohibition. Cf. the Latin use of *ne* with perf. subj.

872. 'πικουρία = ἐπικουρία. The elision of the first vowel of a word after a preceding vowel is called prodelision. Cp. 1125.

873. πάσχοντες, κ.τ.λ.: gen. abs. 'when the Thracian suffers.'

πέσεται: fut. of πάσχω.

874. μή δοκῶν: supply εἰργειν.

ἐμήν χάριν for ἐμοῦ χάριν, as we say 'for my sake,' as well as 'for the sake of me.' Cf. l. 1243.

875. τὰ . . . ἄλλα: acc. of respect.

θάροισι: parenthetical.

882. τὸν ἐμὸν φονέα: Polymestor has murdered Hecuba as well as Polydorus.

883. ἀρσένων: gen. of the object, 'power over men.'

884. General sense, 'Many women can overcome one man, especially when they use craft.'

885. μέφομαι, 'distrust,' 'despise.'

886. Αἰγύπτου: the daughters of Danaus murdered the sons of Aegyptus, who were to be their husbands, on their wedding night. There were fifty sons of Aegyptus and fifty daughters of Danaus. Only one son, Lynceus, was spared by one of the daughters, Hypermnestra.

887. Λῆμνον: the legend was that the women of Lemnos slew their husbands.

888. τόνδε μὲν, κ.τ.λ., 'cease this talk.'

889. πέμψον . . . ἀσφαλῶς, 'give safe conduct.'

μοι: ethic dative, 'I pray thee.'

890. πλαθεῖσα: aor. pass. (from root πλα-) of πλάζω.

892. σὸν . . . χρεός, 'for thy advantage.' χρεός here used like χάρις (l. 874).

896. μὴ φλογί: some word must be supplied, 'consumed in one flame.'

πλησίον, 'side by side.' The bodies were first burnt on a funeral pyre, and the ashes then buried in the earth.

897. κρυφθῆτον: weak aor. pass. subj. dual of κρύπτω.

899. πλοῦς, 'time for sailing.'

οὐκ ἂν εἶχον: lit. 'I should not have had (the means), i.e. 'have been able.'

901. ὁρῶντας, 'watching for.'

902. γίνονται δ', κ.τ.λ.: Agamemnon distrusts what is to come, 'may all somehow be well.'

905-952. Third στάσιμον.

THE SACK OF TROY.

Thou, O fatherland of Troy,
 City of those not sacked no longer shalt be called;
 So great a crowd of Hellenes holds thee round about
 Sacking with spear, with spear.
 And of thy diadem of towers
 Thou hast been shorn, and sore defiled
 With stain of smoke most pitiful.
 Ah me! no longer shall I walk in thee.
 At midnight I was ruined
 When after feasting pleasant sleep upon the eyes
 Is shed, and from the songs and choral sacrifice
 Making us all to cease
 My lord within his chamber lay,

His polished spear upon the hook,
 Seeing no more the sailors' host
 Treading the land of Ilian Troy.
 But I with binding snood
 Was ordering my hair,
 Gazing in the rays unending
 Of the mirrors wrought of gold,
 That I might fall upon my bed for rest.
 And a cry went up the city;
 This was the shout in Ilium's city, 'Ho!
 Ye sons of Hellenes, when, oh when will ye,
 Sacking the tower of Ilium, come home?'
 Then leaving my dear couch
 With single robe, like Dorian maid,
 Sitting, suppliant of the holy
 Artemis, I gained, ah! nought!
 But seeing my husband slain, am led
 Over the deep salt sea,
 And looking back upon my city, when
 The ship hauled homeward sheet, and me from land
 Of Ilium parted, ah! with grief I swooned,
 Helen, the sister of the Twins, and Ida's herdsman,
 Fell Paris, dooming to a curse, because
 That marriage—marriage none, but some Avenger's woe
 Rest me of my fatherland, and drove from home;
 Her ne'er may ocean's wave bring back again,
 Ne'er may she reach her father's home.

905. This chorus is one of the most dramatic of all the choric songs in Euripides.

908. ἀμφί: separated from κρύπτει by the figure called τμήσις ('cutting'), 'hides thee round about,' 'wraps thee round.'

910. ἀπό belongs to κέκασαι, from which it is separated by 'tmesis.' So κατά in next line belongs to κέγχρωσαι. See 908.

σπεφάναν: acc. governed by ἀποκέκασαι (mid.), 'thou hast had shorn away.'

912. κηλῖδα: cognate acc. with κατακέγχρωσαι.

913. ἐμβατεύσω, 'walk in'; cf. in the Psalms, 'Walk about Sion, and go round about her.' The grief of the women over their fallen city is the same as that of the Jews over Jerusalem.

916. χοροποιῶν: the sacrifices were accompanied with dances round the altar.

μολπῶν: Doric for μολπῶν. So θυσιῶν.

917. καταπαύσας, 'making me to cease.'

920. ξυστόν: properly an adjective, ἔγχος (spear) being understood. It may be taken as a kind of nominative absolute, or an acc. governed by some word like ἀγκρεμάσας ('having hung up').

921. The Grecian fleet had retired to Tenedos in order to deceive the Trojans.

926. ἀτέρμονας: a picturesque epithet. As ἐνόπτρων is plural we may suppose that there were many mirrors hung in the room, and the reflection of mirror within mirror seemed to give the idea of an endless, ever-retreating, image. Readers of *Alice through the Looking Glass* can appreciate the mysteries (from the humorous side) of this untravelled world. The mirrors of the ancients were made of polished metal, not of glass, the manufacture of which had not been discovered.

928. ἀνά: governing πόλιν, or by tmesis with ἔμολε.

933. μονόπτελος, κ.τ.λ.: there were usually two garments worn, the χιτῶν, or tunic, and the ἱμάτιον or χλαῖνα, a loose flowing robe worn over the tunic, and fastened at the shoulder with a brooch (περόνη). The Spartan women seem to have worn only the χιτῶν.

936. οὐκ ἤνυσα: understanding οὐδέν, lit. 'I did not effect any-

thing,' i.e. 'I did not obtain answer to my prayer.'

940. πόδα: either metaphorically of the ship's 'foot,' or literally of the 'sheet' rope (of the sail).

946. αἰνόπαριν: strictly a substantive, like δύσπαρις in Homer, and may be taken as such in apposition to βούταν, or as an adjective in agreement with βούταν.

950. ἔξωκισεν . . . οἶκων: a pleonastic expression, οἶκων not being actually needed to complete the sense.



BRONZE MIRROR. (In the British Museum.)

953-end. Fourth *ἱερισθῖον*.

Polymestor arrives. Under pretence of showing him some buried treasure, Hecuba entices him and his children within the tents.

955. *σίδεν*: Epic genitive of *σί*, used in poetry.

956. *οὐδὲν πιστόν*, 'nothing to be trusted' or 'relied upon.'

957. *αὖ* may be taken with *οὔτε*, 'nor again' (farther), or with *πράξειν*, 'nor that one who is faring well will not again fare ill.' The first is more natural from the position of *αὖ*. The whole sentence is substantival, in apposition to *οὐδέν*.

958. *φύρουσι*, 'confound.' (*φύρειν*: lit. 'to mix' (a potion). Cf. 959.)

αὐτά: i.e. 'prosperity and adversity,' or 'human life generally.'

πάλιν τε καὶ πρόσω, 'backwards and forwards,' 'this way and that.'

959. *ἐντιθέντες*: as though mingling a potion for men to drink. Cf. the expressions 'cup of joy,' 'cup of sorrow.'

ἀγνωσίᾳ: in blind ignorance of what is to come.

961. *προκόπτοντα*: agreeing with *ἐμέ* or *τινά*, subject of *θρηνεῖν*. *προκόπτειν* is literally used of the pioneers of an army, and so comes simply to mean 'advance.'

ἐς πρόσθεν κακῶν: either (1) lit. 'to the front of evils,' i.e. 'ahead of evils'; or (2) *ἐς πρόσθεν* = 'forwards,' and *κακῶν* is the partitive genitive with *προκόπτοντα* = 'making no forward advance in misfortune.' Perhaps the latter is best.

962. *ἀπουσίας*: gen. of cause.

σχέις, 'hold,' 'stay thy reproof.'

963. *τυγχάνω*: pres. (vivid) for past.

964. *ἀφικόμενῃ*: sc. *οἶκαδε*.

965. *ῥῖδη, κ.τ.λ.*, 'this maid of thine meets me at the very moment when I was lifting my foot (to go) out of my house (to come and see you).'

αἰροντί μοι: dative governed by *ἐς ταυτόν*, lit. 'at the same time with,' &c.

968. *ἐναντίον*, 'face to face.'

970. *ῥτοφ, κ.τ.λ.*: some commentators have supposed these lines to be corrupt, but it is more natural to suppose that the poet means Hecuba's speech to be abrupt and halting. She has her own reasons for not wishing to look Polymestor in the face. *ῥτοφ* has no antecedent. Hecuba in her assumed

or real agitation speaks abruptly and enigmatically; 'For (before one) by whom I was seen in my prosperity . . . shame covereth me.'

αἰδώς μ' ἔχει = αἰδοῦμαι, and hence τυγχάνουσα is put in the nomin.

971. ἔνα, 'where' = 'in which.'

972. ὀρθαῖς, lit. 'straight' = 'unflinching,' 'unaverted.'

973. αὐτό: viz. 'that I cannot look thee in the face.'

σέθεν: objective gen., 'towards thee,' σέθεν, poetical form for σοῦ.

974. ἄλλως, 'on other grounds,' 'besides.'

αἰτιόν τι: predicate, understanding ἔστι. The neuter of the adjective is used here as a substantive = 'cause.' τι may be rendered 'in some sense,' 'to some extent.'

καί, 'also.'

νόμος, 'custom' (subject).

975. γυναῖκας, κ.τ.λ.: substantival clause; in apposition to νόμος.

976. τίς χρεῖα σε: supply ἔχει, i.e. 'in what hast thou need of me?'

977. τί χρῆμα: acc. of respect, 'as to what thing,' i.e. 'for what purpose.'

ἐπέμψω for μετεπέμψω.

τὸν ἑμὸν πόδα: lit. 'sent for my foot,' i.e. 'sent for me to come.'

978. ἑμαυτῆς, 'of myself' = 'of mine own.' δὴ gives mysterious emphasis to ἑμαυτῆς.

979. μοι: ethic dative, 'prithēe.'

981. ἐν ἀσφαλεῖ: adjective used for substantive, 'in safety.'

ἑρημία: the fact that we are alone is a guarantee of safety.

984. μή always has a slightly different sense from οὐ. Here it has a generic force; '(the class of) friends who fare not well, 'such of his friends as fare not well.'

985. ἔτοιμος: supply ἐπαρκεῖν.

986. εἰπέ παῖδα, 'tell me about the child.'

Πολύδωρον: in apposition to παῖδα.

989. μάλιστα, 'most surely'; supply ἤ.

τοῦκείνου . . . μέρος: acc. of respect, 'as far as concerns him.'

990. Hecuba speaks with concealed irony, 'What a clever lie!'

992. τῆς τεκούσης τῆσδε . . . μου, 'me, his mother,' gen. governed by μέμνηται, τῆσδε being often thus used in speaking of oneself. τι = 'at all' (lit. 'in anything').

993. *ὧς* is used for *πρός* as a preposition, meaning 'to,' 'towards,' with persons only.

996. *τῶν πλησίων* would naturally = 'thy neighbours,' *πλησίον* being used as an adverb with the article (like *οἱ πρὶν, οἱ νῦν*) *οἱ πλησίον* (*ὄντες*) = 'those who are thy neighbours.' But here *τῶν πλησίων* is used in the unusual sense of 'the things which are thy neighbours.' The full phrase would be *τὰ τῶν πλησίων*, and the genitive would be *τῶν τῶν πλησίων*. One of the articles is omitted. It is possible, however, that *τὰ πλησίον* may have meant 'the things near to thee,' i.e. 'thy neighbour's things,' in which case there would be no omission of article. Translate, 'neither lust after the things of thy neighbours.'

997. *ἥμισυ* used like Latin *minime* as a negative, 'by no means.'

ὀναίμην, κ.τ.λ., 'may I enjoy what I have got'; *τοῦ παρόντος* being contrasted with *τῶν πλησίων* (l. 996). Note the optative in principal clause expressing a wish—the regular use.

τοῦ παρόντος: partitive genitive. Polymestor has his own meaning for the words, which the spectators would understand. He has an uncomfortable feeling that 'ill-gotten gains never prosper.'

1000. *ἔστω φιληθείς, κ.τ.λ.*: the subject is unexpressed, Hecuba meaning to speak obscurely. It may be (1) *λόγος*, or (2) *παῖς*, or (3) *χρυσός*. It seems easiest to understand *λόγος* from the preceding line, 'May my speech (what I have to say) be as dear to thee as thou art now dear to me.' Of course Hecuba really means 'may my speech be as hateful to thee,' &c. Polymestor is impatient and interrupts, eager to know what secret she has to disclose. Some commentators prefer to alter the reading to *ἔστ'*, *ᾧ*, and make Hecuba's sentence continued in l. 1002; the sing. verb *ἔστ'* would be followed by a subject in the plural (*σχῆμα Πυθαρικόν*) in that case.

1004. *εὐσεβής*: again in bitter irony. Cf. in *Julius Caesar*, Antony's speech, 'Brutus is an honourable man.'

1007. *τῆδε*, 'in this way,' 'it is wiser so.'

1008. *ἴνα*: local 'where'; supply *εἶσιν*.

1010. *γῆς*: genitive depending on *ὑπέρ* in the verb, 'rising up above the earth.'

1011. *ἔτι . . . τι*, 'anything further,' 'anything more.' Cf. the French *encore* and the German *noch*.

1012. *οἷς*: governed by *σύν* in the verb, 'with which I came forth (from Troy).'

1013. *πέπλων*, κ.τ.λ.: supply *ἔχεις* with the first clause; 'Hast thou it within thy robes, or hast thou it concealed' (somewhere else)?

κρύψας *ἔχεις*: stronger than *κέρρυφας* = 'hast thou concealed it, and hast thou got it?'

1015. *αἶθε* (*haecce*), 'here are the fences wherein the ships of the Achaeans are stationed.' The ships were drawn up on the shore, and protected by a palisade.

ναύλοχοι: lit. 'affording station for ships.'

1021. *ὅν* governed by *δεῖ*, 'of which there is need (to thee)' = 'of which thou hast need.' Polymestor thinks Hecuba speaks of his going home again. She means that he will go to Hades.

1022. Lyric Interlude.

THE DOOM OF POLYMESTOR.

'Not yet hast thou paid, but perchance shalt pay the penalty,
As a man staggering falleth into troubled water without
haven,

From thy dear heart rending the life¹.

For wherein that which gives a pledge

To man's justice and to gods falleth into one,

Deadly, deadly is the curse.

And hope shall baulk thee of this way, which brought thee

To deadly Hades, ah! unhappy man!

And by a hand unwarlike shalt thou leave thy life.'

1023. A short chorus allows time for the attack upon Polymestor to begin.

1025. *ἀλίμενον*, κ.τ.λ.: these lines are difficult. It is not clear what is the metaphor, and the reading is not altogether certain. (In the text *ἐκπεσεῖ* is omitted after *λέχριος* as a probable emendation.) *ἀντλον* may mean 'the hold' of a ship or 'the bilge-water' in the hold. Probably here the latter meaning is predominant, and the word is extended to mean any troubled water from which there is no haven of escape. *λέχριος*: the idea seems to be that Polymestor is walking 'in slippery places,' and suddenly staggers and falls on one side. In the translation *φίλας καρδίας* is taken with the words

¹ Or perhaps 'because thou didst take away a dear heart's life,' i. e. the life of Polydorus; taking *καρδίας* as possessive genitive.

which follow; this, on the whole, gives the best sense. The metaphor may be of a man walking along the ship's gangway and tumbling into the hold, where he finds bilgewater, which is Hades. If so, it is not a very dignified one.

ἀμέρσας: the root meaning of ἀμέρδω is 'deprive of,' 'bereave of.' Here, however, it appears to be used in the sense of 'rob,' 'take away.' φίλας καρδίας may be either (1) gen. of separation, 'robbing thy life from thy dear heart,' or (2) gen. of possession, 'robbing thy dear heart's life.'

1029. τὸ γὰρ ὑπέγγυον, κ.τ.λ.: 'where that which is liable to justice (human law) and to gods (divine law) falls together,' i.e. 'coincides.' ὑπέγγυος = 'liable to be called to account.' Polymestor was responsible both to Priam and Hecuba, and also to the gods, when he took Polydorus into his care. He was guilty before God and man.

1032. ὅδοι: probably gen. of separation governed by ψεύσεα. Others take it with ἐλπίς; see translation.

1035. φέγγος: accus. of respect.

1035-end. ἔξοδος.

Conclusion of the play. Polymestor is outraged and his children murdered. He tells the story to Agamemnon and appeals to him. Hecuba makes her defence. Agamemnon gives judgment. An unseemly wrangle follows between Hecuba and Polymestor; the latter prophesies the fate of Hecuba and Agamemnon.

1037. μάλ' αὖθις: μάλα strengthens the word, with which it goes, 'again, again!'

σφαγῆς: genitive of cause, with ὥμοι.

1039. οὐτι μὴ φύγητε, 'in no wise shall ye escape.'

οὐ μὴ is used with the aorist subjunctive to express a strong denial. The construction is generally explained as elliptical. 'There is no fear lest ye escape,' 'no chance of your escaping.' It is possible, however, that the οὐ μὴ is simply a double negative, and the subjunctive a trace of an older future use, i.e. 'ye shall by no means escape.' (This usage must be carefully distinguished from οὐ μὴ with the fut. indic. (sometimes printed with the interrogative sign) which carries the force of a strong prohibition. οὐ μὴ ποιήσεις ταῦτα, 'do not do this.')

1040. βάλλων, 'smiting' (with my fist).

μυχούς: a regular word for the women's inner apartments.

1041. βαρείας, κ.τ.λ., 'the blow of a heavy hand is launched.'

1042. βούλεσθ' ἐπεισπέσωμεν; a combination of a simple question and a deliberative question, 'Is it your will that we rush in?'

1047. καθέϊλες; 'didst thou entrap?'

κρατεῖς; 'hast thou him in thy power?'

1052. ξύν, 'with the help of.'

1053. ὅδε, *hicce*, 'behold! he comes.'

1055. ὅρηκί: dative of advantage, 'stand aside for.'

θυμῷ: dat. with ζέοντι, 'boiling with rage.'

1056. πᾶ: Doric form.

βῶ . . . στή . . . κέλω: deliberative subjunctives. κέλω, strictly a nautical word, understanding ναῦν. Translate, 'whither shape my course?'

1058. τιθέμενος, 'making for myself,' i. e. 'imitating.'

ἐπὶ χεῖρα, 'on hand' (and knee).

κατ' ἵχνοσ, 'on the track.'

1059. ποῖαν: supply ὁδόν.

1061. ἐξαλλάξω: lit. 'take in exchange,' 'take in turn.' See note, l. 483.

1065. μυχῶν: with ποῶ, 'into what corners.'

με πτώσσουσι is strictly intransitive, but here takes an accusative, 'cower from me.' Or πτώσσουσι φύγῃ may = φείγουσι.

1067. ἀκέσαι: *o* is elided. Be careful of the parsing of this word.

1068. ἀπαλλάξας, 'relieving me from,' 'ridding me of.' Contr. l. 1108.

τυφλόν . . . φέγγος: example of the figure called oxymoron; cp. l. 612.

1070. πῶδ' ἐπείξας: lit. 'rushing (with) my foot,' i. e. 'rushing.' πῶδα perhaps a descriptive accusative (or accus. of the instrument of motion.—Liddell & Scott). Cp. l. 53.

1073. ἀρνόμενος, 'winning for myself outrage (upon them), as requital for my maltreatment,' = 'blindness,' 'blind light.'

1076. διαμειράσαι: explanatory (epexegetic) infinitive.

1078. ἐκβολάν: perhaps alluding to the practice of exposing children on the mountains for wild beasts to prey upon them, 'savagely cast out to be a prey upon the mountains.'

1080. ναῦς ὅπως, κ.τ.λ. The explanation of this passage seems to be that Polymestor suits the action to the word. φῶρος is the word for the long outer robe (*ἱμάτιον*) worn by

men. It is also used for a sail of a ship. Polymestor girds his robe round him with his girdle, so that it may not entangle his movements, and compares himself (somewhat confusedly, it must be admitted) to a ship shortening or furling sail, and 'coming about' (*κάμπτειν*). 'Girding this linen robe, like a ship, with sea-going ropes.' Metaphors of this kind strike us as laboured and even comical, but it must be remembered that the Athenians were born sailors, and loved all references to the sea.

1084. *ἀλέθριον κοίταν*, 'this murderous lair,' i.e. the women's hiding-place.

τέκνων with *φύλαξ*.

1086. *θανά*, predicate.

τάπτιμία = *τὰ ἐπιτίμια*, 'the penalty.' Some edd. insert here a line *δαίμων ἔδωκεν, ὅστις ἐστὶ σοὶ βάρυς*.

1090. *κάτοχον*, 'possessed by Ares,' i.e. under the sway of the god of war.

1098. *λώβας*: causal genitive.

1099. *τράπωμαι* . . . *πορευθῶ*: deliberative subjunctives.

1100-1106. General sense, 'Shall I fly to heaven or to hell?'

1101. *ἀμπράμενος*: syncopated form for *ἀναπράμενος*. Take *ἔνθα* before *Ἠρίων*.

1105. *Ἄιδα*: Doric for *Ἄιδου*.

1106. *πορθμόν*: i.e. the Styx. Charon was the ferryman.

ᾗξω, 'shall I fly (to),' with direct accusative.

1107. *ξυγγνωστά*: supply *ἐστί*, 'it is pardonable'; plural used for singular.

κρείσσονα, κ.τ.λ., 'evils too heavy to bear.'

φέρειν: epexegetic infinitive. Subject of *φέρειν*, *τινά* understood.

1108. *ἐξαπαλλάξαι*. Probably the subject is *τινά*, the object *ἐαυτὸν* understood. Tr. 'to rid oneself of.' Cp. 1068.

1109. *οὐ γάρ*, κ.τ.λ. 'For Echo, child of the mountain rock, no longer silent, crieth aloud throughout the host, making tumult.' In classical mythology Echo was a nymph, daughter of Air and Earth, who pined away for love of Narcissus, until nothing remained of her but her voice—

'Sweet Echo, sweetest nymph, that liv'st unseen
Within thy airy shell.'—MILTON.

1112. *ῥομεν*: short Attic form for *ῥδαιμεν*, plup. of *οἶδα*. Verbs of perception take the participle (*πessόντας*) instead of the infinitive.

1113. *παρίσχευ*: we should have expected *παρίσχευ ἄν*, 'would have caused.' But the simple tense without *ἄν* is sometimes used in the apodosis of a conditional sentence. We have the same idiom in English, 'If thou hadst been there, my brother had not (= would not have) died.' (Cf. in Horace, *Car.* ii. 17. 28 *sustulerat* for *sustulisset*.)

1115. *φωνῆς* may be governed by *ἤσθδμην* (which sometimes takes the gen.), or by *ἀκούσας*. Probably the latter, 'I perceived (thee), by hearing thy voice.' Polymestor, of course, is blind.

1119. *ἄρα*: emphasizes *ὅστις*, whoever he was.'

1121. *οὐκ ἀπώλεσ'*: corrective of *ἀπώλεσε*, 'nay, not destroyed.'

μειζόνως: understand *ἐπράξε* or some such word.

1123. *ἀμήχανον*: lit. 'without means or resource' (a negative, *μηχανή*); then in passive sense, 'not to be explained,' 'inconceivable,' 'dreadful.'

1125. *ποῦ 'σθ'*: *'σθ' = ἐστι*. Cp. l. 872.

1127. *τί πᾶσχεις*; 'what ails thee?'

1128. *μῖθες μ' ἐφείναι*: lit. 'let me go, . . . to lay.' *ἐφείναι*, epexegetic infinitive (= *ὥστε ἐφείναι*). Translate, 'unhand me! let me lay,' &c.

1129. *τὸ βάρβαρον*: neut. adj. with article used for the abstract noun (like *τὸ καλόν* = beauty), 'thy savagery.' The word is appropriately used of Polymestor who was a barbarian in the eyes of the Greeks.

1132. *λέγοιμ' ἄν*, 'I will tell thee.' The optative with *ἄν* is frequently used in conversation for a modified future. Strictly the phrase means, 'I would speak (if you would allow me).' So we say in English, 'I would say,' 'I would venture to suggest.'

1134. *τρέφειν*: epexegetic infinitive.

1135. *δῆ*, 'I suppose,' 'it would seem.'

1137. *ὥς εὖ*, κ.τ.λ.: supply *ἐκτεῖνα*. *ὥς* = 'how.'

1138. Polymestor, with miserable treachery, endeavours to make capital out of his murder, by pretending that he committed the crime for the sake of the Greeks.

1139. *ἀθροίσῃ . . . ξυνουκίσῃ*: strict sequence would require the optative (the historic mood) after the historic tense *ἔδεσσα*. But the primary sequence is often used after historic tenses in order to give greater vividness to the narrative. See l. 27.

Τροίαν: for *Τρῶας*, 'might gather the Trojans and re-people Troy once more.'

1141. *ἄρπυιαν*: aor. opt. from *αἶρω*. The historic sequence is resumed.

1144. ἐν ᾧπερ, 'in (or 'under') which.' Antecedent is κακόν.

νῦν, 'but now,' of the immediate past.

1146. ὥς . . . φράσσουσα, 'as though to tell me of,' ὥς expressing the pretended purpose.

1148. εἰσάγει: historic present; cf. l. 10, so ἔω below.

1149. δόμους: governed by the εἰς in εἰσάγει, 'tents.'

1151. πολλὰ agrees with κόραι in next line.

1152. ὥς δὲ: δὲ emphasizes the pretence, 'as though forsooth.'

1153. κερκίδα: lit. 'the comb' of the loom by which the threads of the woof were driven home; here used for the work itself, 'the cunning work of Edonian hand.' The Edonians were Thracians, who were famous for their loom work.

1154. ὑπ' αὐγὰς: ὑπό with the accusative implies motion towards, '(holding) these robes of mine to the light and gazing (on them).'

1156. διπτύχου στολίσματος, 'of my double armament.' Ancient heroes are always represented as carrying two spears, hence διπτύχου.

1157. ἐκπαλούμεναι, 'lost in wonder at.'

1159. διαδοχαῖς, κ.τ.λ.: lit. 'exchanging them in successions of hands,' i.e. 'passing them from hand to hand.' There is no caesura in this line.

1160. ἐκ, 'after' (lit. 'out of').

γαληνῶν: adjective.

ὥς δοκεῖς; 'how thinkest thou?' i.e. 'canst thou believe it?'

1162. αἱ δέ, 'others,' as though αἱ μέν had preceded.

δίκην: the accus. is used adverbially = 'after the manner of,' 'like enemies.'

1165. εἰ . . . ἐξανισταίν: pres. opt. implying repeated effort, 'each time I strove to lift.'

1166. κόμης, 'by the hair,' genitive of the part seized.

1167. οὐδὲν ἥνυον: i.e. 'all my efforts were fruitless'; cf. l. 936.

πλήθει: causal dative, 'by reason of.'

1168. τὸ λοίσθιον, 'at last' (adverbial).

πῆμα πῆματος πλεόν: in general apposition to the sentence, 'woe worse than woe.'

1170. τοὺς ταλαιπώρους κέρας, 'these poor pupils.'

1172. ἐκ: tmesis.

1173. ὥς: when following its noun takes an accent.

1175. σπεύδων, κ.τ.λ., 'for furthering thy cause'; cf. ll. 1138 ff.

1177. μακρούς : the adjective explains the verb more fully. This is called the proleptic (προλήψις) use of the adjective, 'stretch my story to great length.'

1178. τῶν πρίν : goes with τις. Censure of women was a common theme of ancient poets, especially Euripides, who was unhappy in his experience of them. On the other hand, Euripides has given us pictures of the noblest of women, Polyxena, Alcestis, Iphigenia, &c.

1179. λέγων : supply κακῶς.

τίς : indefinite pronoun, accented because followed by another enclitic word ἔστιν.

1181. Omit γάρ in translation.

1182. ἀέ, 'from time to time,' 'for the time being,' an extended use of ἀέ, especially common with the article and participle.

1183. μηδέν : accus. of respect, used adverbially, 'In nought be arrogant.'

τοῖς . . . κακοῖς : dat. of cause, 'by reason of.'

σαντοῦ : emphatic.

1185, 1186. It is impossible to make good sense of these lines, which are probably spurious, unless either (1), ἐπιφθονοὶ can be taken to mean 'objects of envy,' i. e. 'noble.' But its usual sense appears to be 'objects of hatred,' i. e. 'wicked'; or (2), for τῶν κακῶν, μὴ κακῶν be read. But the generic use of μὴ with an adjective and without the article is exceedingly rare. Adopting the first alternative as at least possible, we may translate :—'For in the case of many of us, some are objects of envy, while others are by nature included in the number of the wicked.' The construction of πολλαί, followed by αἱ μὲν and αἱ δέ, is the construction of the whole and the part (σύνεσις καθ' ὅλον καὶ μέρος). See l. 595.

1187. οὐκ ἐχρῆν ποτε, 'it ought never to have been permitted.'

1188. τῶν πραγμάτων : gen. of comparison with πλεόν.

1189. ἀλλ' εἴτε : understand τις, 'But if a man's deeds were good.' εἴτε instead of εἰ, because of εἴτε following.

1190. εἴτ' αὖ, κ.τ.λ. : supply ἔδρασε with πονηρά, ἔδει with λέγειν.

1191. καὶ μὴ, κ.τ.λ., 'and a man ought (ἔδει τινα) never to be able to give a fair seeming account of unjust deeds.' It was a favourite accusation against the philosophers of the time, that they were able to make the worse cause appear

the better. Hence σοφοί and σοφισταί came to be terms of reproach. (Hence our words 'sophist' and 'sophistical' which are always used in a bad sense.) Even Socrates himself did not escape this charge among the Athenians.

1192. σοφοί μὲν οὖν, κ.τ.λ., 'wise men, it may be (μὲν οὖν), are they who have investigated these things (i.e. the art of proving wrong to be right) accurately; but they cannot be wise to the end, but they (have always) perished miserably; none ever yet escaped.' The word σοφοί is used throughout this passage in a bad sense; Euripides is sneering at the philosophers of his day.

ἀκριβῶς: lit. 'make accurate,' so 'investigate accurately,' 'understand thoroughly.'

1195. καὶ μοι, κ.τ.λ., 'what relates to thee (τὸ σὸν) in my speech (μοι, ethic dative) is thus in prelude,' i.e. 'thus much I say to thee by way of prelude.'

1196. ἀμείψομαι: root meaning, 'exchange'; hence in middle voice, 'exchange answers' in dialogue, 'answer.'

1197. ἀπαλλάσσω, 'taking away double toil from the Achaeans,' i.e. saving them from the necessity of re-taking Troy.

1198. κτανεῖν: inf. depending on φηs.

1199. ποῦ ποτε: lit. 'where ever?' i.e. 'in what instance?'

1201. τίνα δὲ καί, 'and besides (καί), what favour wast thou zealous in promoting?'

1202. κηδεύσων τινά, 'to ally thyself in marriage to some one.'

1207. κέρδη τὰ σά, 'thy avarice.'

καί joins κέρδη (which is nomin.) with χρυσός.

1208. ἐπεὶ, 'for.'

1211. τί δ', 'why, I say,' taking up πῶς in l. 1208, and making a fresh start in the sentence.

οὐ τότε belong to ἔκτανas and ἦλθes.

1212. χάριν θέσθαι, 'to earn this man's gratitude'; lit. 'to store up for thyself gratitude in this man.' The metaphor is probably connected with the idea of lodging money with a banker.

1215. καπνῷ δ' ἐσήμηνε, κ.τ.λ. Some suppose a line to be lost here, but probably the words καπνῷ δ' ἐσήμηνε' ἄστει are a parenthesis, and πολεμίων ὕπο goes with οὐκέτ' ἦμεν ἐν φάει, which is equivalent to ἀπωλόμεθα. Then ἐσήμηνε' = ἐσήμηνεν ὅτι οὐκέτ' ἦμεν ἐν φάει. Translate, 'But when we were no longer in the light by the hand of our enemies, (and the city gave signal of this by her smoke).' Cp. Aesch. Agam. 818 καπνῷ δ' ἀλούσα νῦν ἔτ' εὐσημος πόλις.

ὑπο: anastrophe.

1218. χρῆν: see note on l. 265. The order of words in translation is χρῆν σε δοῦναι τὸν χρυσόν.

1219. ἀλλὰ τοῦδ' ἔχειν, 'but (thou sayest) that thou hast it from this man' (Polydorus).

1222. ἀπαλλάξαι, 'let it go' (supply χρυσόν).

1223. καρτερεῖς ἔχων, 'persist in keeping it.'

1224. καὶ μὴν: introducing another argument, 'moreover.'

τρέφω and σώσας are participles used in the conditional sense, and supply the if-clause (protasis) to the second part of the condition εἴχες ἄν (apodosis), 'if thou hadst nurtured,' &c.

1226. ἐν τοῖς κακοῖς, 'in times of adversity,' 'evil days,' 'a friend in need is a friend indeed.' *Amicus certus in re incerta cernitur.* (Ennius quoted by Cicero.)

1227. τὰ χρηστά δ', κ.τ.λ., 'whereas all times of prosperity (lit. good things) have friends without the asking.'

ἕκαστα: lit. 'each,' here equivalent to πάντα, 'in every case.' αὐτά = ἑαυτά, lit. 'of themselves,' i.e. without any effort on our part. *Donec eris felix multos numerabis amicos*, 'So long as thou doest well unto thyself, men will speak good of thee.'

1230. ἐκείνον ἄνδρα: pointing to Agamemnon.

1232. ὧδε: pointing to his wretched condition.

1234. οἷς ἔχρην: supply πιστὸν εἶναι.

1236. αὐτόν, perhaps best taken with τοιοῦτον ὄντα, 'being such an one (i.e. κακόν) thyself.'

1238. φεῦ φεῦ, 'ah well,' not here a lament but a 'moralizing' interjection.

1239. ἀφορμάς, 'starting-points,' 'grounds.'

1241. ἀνάγκη: sc. κρίνειν.

1243. ἐμὴν χάριν, 'for my sake.' Cf. l. 874.

1244. οὐτ' οὐν, 'no, nor'; οὐν emphasizes οὔτε.

Ἀχαιῶν: sc. χάριν.

1246. πρόσφορα, 'advantageous,' 'convenient.'

1247. παρ' ὑμῖν: sc. βαρβάρους.

ῥάδιον, 'a light matter.'

1249. μὴ ἀδικεῖν: scanned μᾶδικεῖν. This is called synizesis.

φύγω: deliberative subjunctive.

1250. τὰ μὴ καλὰ, 'things unfair,' τὰ μὴ φίλα, 'things unwelcome.'

1252. γυναικός: gen. of comparison governed by the comparative sense of the word ἡσσώμενος (= ἡσσων ἄν), 'worsted by a woman and a slave.'

1254. οὐκουν: supply ὑφίξεις. The final wrangle between Hecuba and Polymestor seems unworthy of the dignity of the rest of the play. It seems introduced for the sake of alluding to the story about the metamorphosis of Hecuba in l. 1273.

1256. τί δ' ἡμᾶς; the verbs must be supplied from what follows—i. e. ἀλγεῖν δοκεῖς, 'what thinkest thou of *my* suffering?' (ἡμᾶς = ἐμέ as often in poetry).

παιδός: gen. of cause, 'for my child.'

1259. ἡνίκ' ἄν, κ.τ.λ., the sentence is interrupted, and taken up again in l. 1261.

1260. μῶν: contracted form for μή οὖν (crasis), used in asking a question.

ὄρους, 'to the boundaries'; accus. of goal to be reached.

Cf. l. 146.

1261. μὲν οὖν: corrective, 'nay.'

καρχησίων: plur. for sing., 'mast-head.'

1262. πρὸς τοῦ; τοῦ alternative form of τίνος (interrog.), 'at whose hands?'

ἀλμάτω: plur. for sing.

1263. ἀμβήσει = ἀναβήσει.

1265. The legend was that Hecuba was changed into a dog, on account of her bad temper. The naval station at Abydos was called Κυνὸς σῆμα (Cynossema), 'the dog's tomb,' and this perhaps gave rise to the legend, though the name itself had probably an astronomical origin—'the sign of the dog-star' (Lat. Canis, or Sirius); see l. 1273.

1267. ὁ Ἑρμῆϊ μάντις, 'the prophet among the Thracians.' The worship of Dionysus is constantly connected with the Thracians.

1268. ἐχρησεν: the original meaning of χράω is 'to give a needful answer'; of an oracle, 'to declare.' In the middle voice, the word has the sense of 'getting the answer needful for oneself,' hence 'to use.'

ὣν for τούτων ᾧ by relative attraction.

1269. οὐ γάρ: γάρ implies omission of the protasis, 'for (if he had),' εἰ ἐχρησεν.

1270. θανούσα, κ.τ.λ.: i. e. 'Will this metamorphosis take place after my death or while I am yet living?'

1271. τύμβω . . . σῶ: poetic variety for τύμβου . . . σοῦ.

1272. ἐπωδόν: may be (1) an adjective = ἐπώνυμον, 'called after,' or (2) a substantive, 'a charm to console me for my change of form.'

1273. ναυτίλοις τέκμαρ. 'Burrows or tumuli usually stood on high ground commanding a view of the sea.'

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1275. καὶ . . . γε, 'yes, and.'

1276. ἀπέπτυσσά, κ.τ.λ., 'I spurn the thought (aorist for present) may such a fate come upon thine own head!' (lit. 'I give these things for thee thyself to have').

1277. Cassandra was murdered by Clytemnestra, wife of Agamemnon; she afterwards murdered Agamemnon in his bath (l. 1281).

1278. Τυνδαρίς: Clytemnestra, daughter of Tyndareus, and sister of Helen.

1284. ἐγκλήετε: addressed to the attendants who gag Polymestor.

εἰρηται γάρ, 'all hath been said.'

δοσον τάχος, 'as quickly as possible.'

οὐχ . . . ἐκβαλεῖτε: οὐ with a fut. interrogative is equivalent to a command.

1290. τάσδε: pointing to the fluttering sails of the ships.

1291. πλεύσαιμεν, 'may we have a prosperous voyage.' Optative in principal sentence (without ἄν) expresses a wish.

εὖ δὲ τάν: tragic irony; see l. 73. The spectators know that all is not well at Agamemnon's home.

1294. τῶν δεσποσύνων μόχθων, 'the toils of slavery.'

APPENDIX

NOTE A.

The Particle *ἄν* (in epic poetry κα).

Beginners must carefully notice the uses of the particle *ἄν* in Greek. An exact knowledge of its various meanings can only be obtained by constant study and observation. But the following principles must be carefully borne in mind.

The particle *ἄν* has two uses :—

I. Conditional. It may be joined to all *secondary* (*historic*) tenses of the indicative, to the optative (and to the infinitive and participle, where these stand for an indicative or optative in indirect discourse) to denote that the verb is used in a *conditional* sense, i.e. is dependent upon some if-clause, expressed or understood. In this use (a) *it always belongs closely to the verb*; (b) *it is always found in the apodosis¹ of a conditional sentence*; (c) it may generally be rendered by 'would,' 'would have,' 'should,' 'should have'; (d) it is often repeated for the sake of emphasis—see ll. 359, 360, 1199, 1200; (e) the condition is often unexpressed and to be understood—see 1199, 1200; (f) the optative with *ἄν* is sometimes used as a future—see note, l. 1132.

II. Indefinite. It is joined regularly to *εἰ*, *if*, to all relatives and temporal conjunctions and sometimes to the final particles *ὥς*, *ὥστε* (see l. 330), and the verb that follows is always in the subjunctive mood. When used thus, it must generally

¹ All fully expressed conditions have two parts, (1) the *if-clause* containing the condition, called the *protasis* (= proposition), e.g. '*if you were to do this*'; (2) the clause logically dependent on the condition, called the *apodosis* (= that which is granted if the protasis be granted), e.g. '*you would be very unwise*.'

be left untranslated in English, though sometimes it may be rendered by -so, -soever (thus $\delta\varsigma$ $\acute{\alpha}\nu$, who-so, who-soever). Hence this use is sometimes called the *indefinite* use of $\acute{\alpha}\nu$. Note that in this sense (a) *the verb is always in the subjunctive*; (b) *the particle goes closely with the relative or conjunction*, though it affects the mood of the verb; (c) *it is necessarily only used in primary sequence*; (d) *it sometimes coalesces with the word*. Thus $\epsilon\iota$ $\acute{\alpha}\nu$ = $\acute{\epsilon}\acute{\alpha}\nu$ or $\eta\nu$, $\epsilon\pi\epsilon\iota\delta\eta$ - $\acute{\alpha}\nu$ = $\epsilon\pi\epsilon\iota\delta\acute{\alpha}\nu$, $\delta\tau\epsilon$ - $\acute{\alpha}\nu$ = $\delta\tau\acute{\alpha}\nu$, κ.τ.λ.; (e) *it may be disregarded in translation*.

Beginners would find it a good plan to have two columns in their note book for these two uses, and to put down every example that they come across under its proper column.

NOTE B.

Uses of Αὐτός .

Αὐτός has three distinct uses:—

(1) *In all cases as an adjective pronoun, joined closely with another word and meaning 'self' (Lat. ipse)*; e.g. $\Phi\acute{\iota}\lambda\iota\pi\pi\omicron\varsigma$ $\alpha\upsilon\tau\acute{o}\varsigma$, Philip himself; $\alpha\upsilon\tau\acute{o}\varsigma$ δ $\sigma\tau\alpha\tau\eta\gamma\acute{o}\varsigma$ (or δ $\sigma\tau\alpha\tau\eta\gamma\acute{o}\varsigma$ $\alpha\upsilon\tau\acute{o}\varsigma$), the general himself; $\epsilon\pi'$ $\alpha\upsilon\tau\eta$ $\tau\eta$ $\acute{\alpha}\kappa\tau\eta$, on the very shore (lit. the shore itself); $\alpha\upsilon\tau\acute{o}\varsigma$ $\epsilon\beta\lambda\epsilon\psi\alpha$, I myself saw (it); $\epsilon\mu$ - $\alpha\upsilon\tau\acute{o}\nu$, my-self; ϵ - $\alpha\upsilon\tau\acute{o}\nu$, him-self.

(2) *In the oblique cases only as an ordinary personal pronoun of the third person—είδον αὐτόν, I saw him; ἔδωκα αὐτῇ, I gave (it) to her.*

(3) *In all cases when immediately preceded by the article it means the same (idem): δ αὐτὸς ἀνὴρ, the same man; τὸν αὐτὸν πόλεμον, the same war.*

Caution.—Beginners of Greek, who are also reading the Greek Testament, are apt to confuse the uses of $\alphaὐτός$, because in the New Testament Greek (which belongs to a later period) the nominative of $\alphaὐτός$ is used as a personal pronoun. But this use is never found in Attic (classical) Greek, where $\alphaὐτόν$ may mean 'him,' and $\alphaὐτήν$ 'her,' but $\alphaὐτός$ never means 'he,' nor $\alphaὐτή$ 'she.'

NOTE C.

ἵστημι and its compounds have two distinct uses:—

(1) *Causal and Transitive* = make to stand, set, place, set up, &c. This use is confined to the following tenses of the Active Voice—present, imperfect, future, and weak (1st) aorist.

(2) *Intransitive* = be set or placed, stand. This use is con-

fined to the *perfect*, *pluperfect*, and *strong (and) aorist*. The other intransitive tenses of the Active Voice are supplied by the corresponding tenses of the Passive Voice; thus: ἵσταμαι, I stand; στήσομαι, I shall stand, &c.

NOTE D.

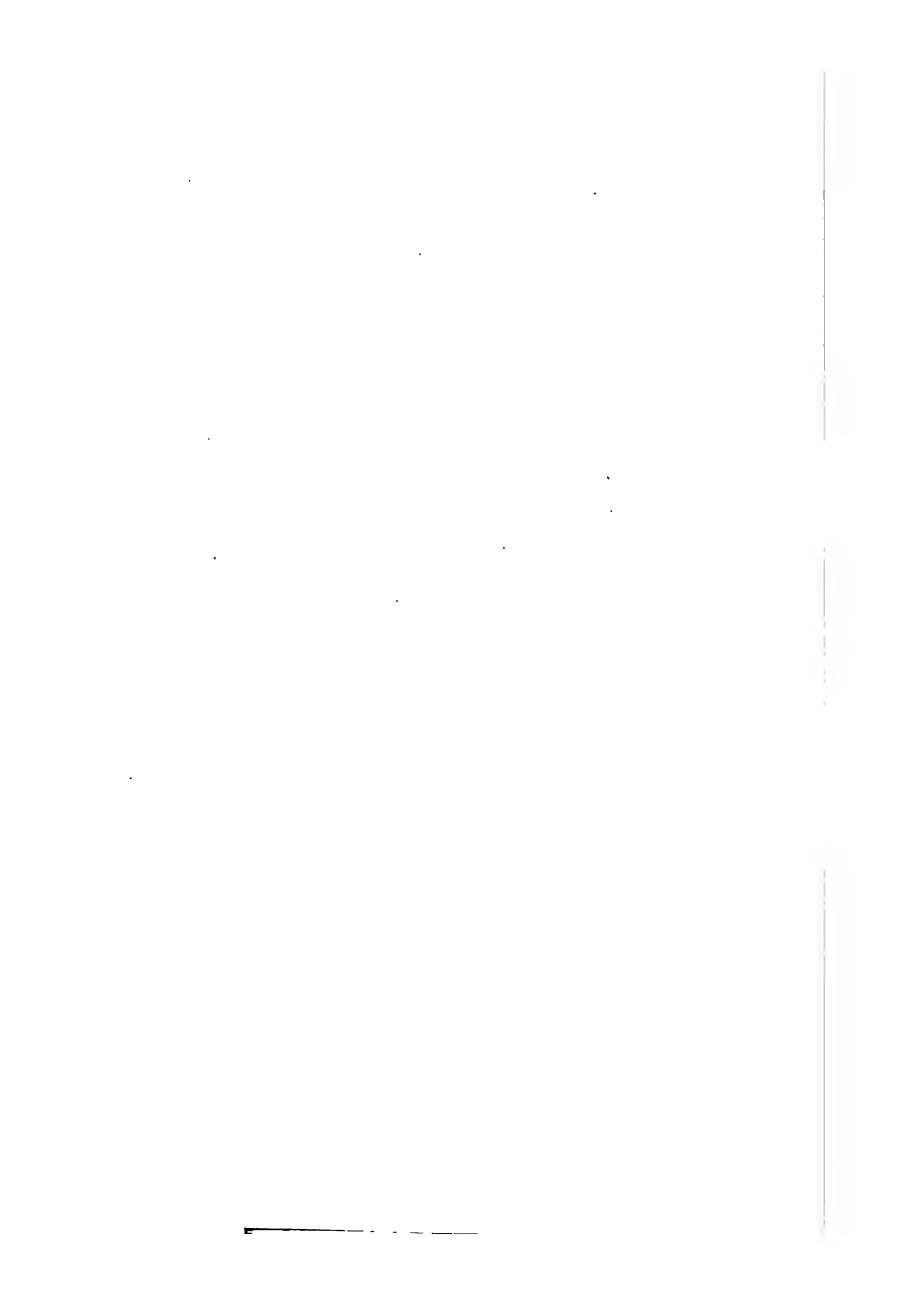
γάρ, conjunction, *for* (Lat. *enim*), always placed after the first word in a sentence, has *three main uses* :—

(1) *Argumentative* = 'for,' where it must usually be translated. In dialogue sometimes 'yes' or 'no' must be supplied. See lines 1258, 1269, &c.

(2) *Explanatory*, especially when introducing a story. See 89, &c. In this use it may generally be omitted in translation.

(3) *Strengthening* questions or wishes. τίς γάρ; who then? ἦ γάρ, 765, &c.

In the phrase ἀλλὰ γάρ, a clause must generally be supplied between ἀλλὰ and γάρ. Sometimes the clause is expressed later, as in l. 724 (see note).



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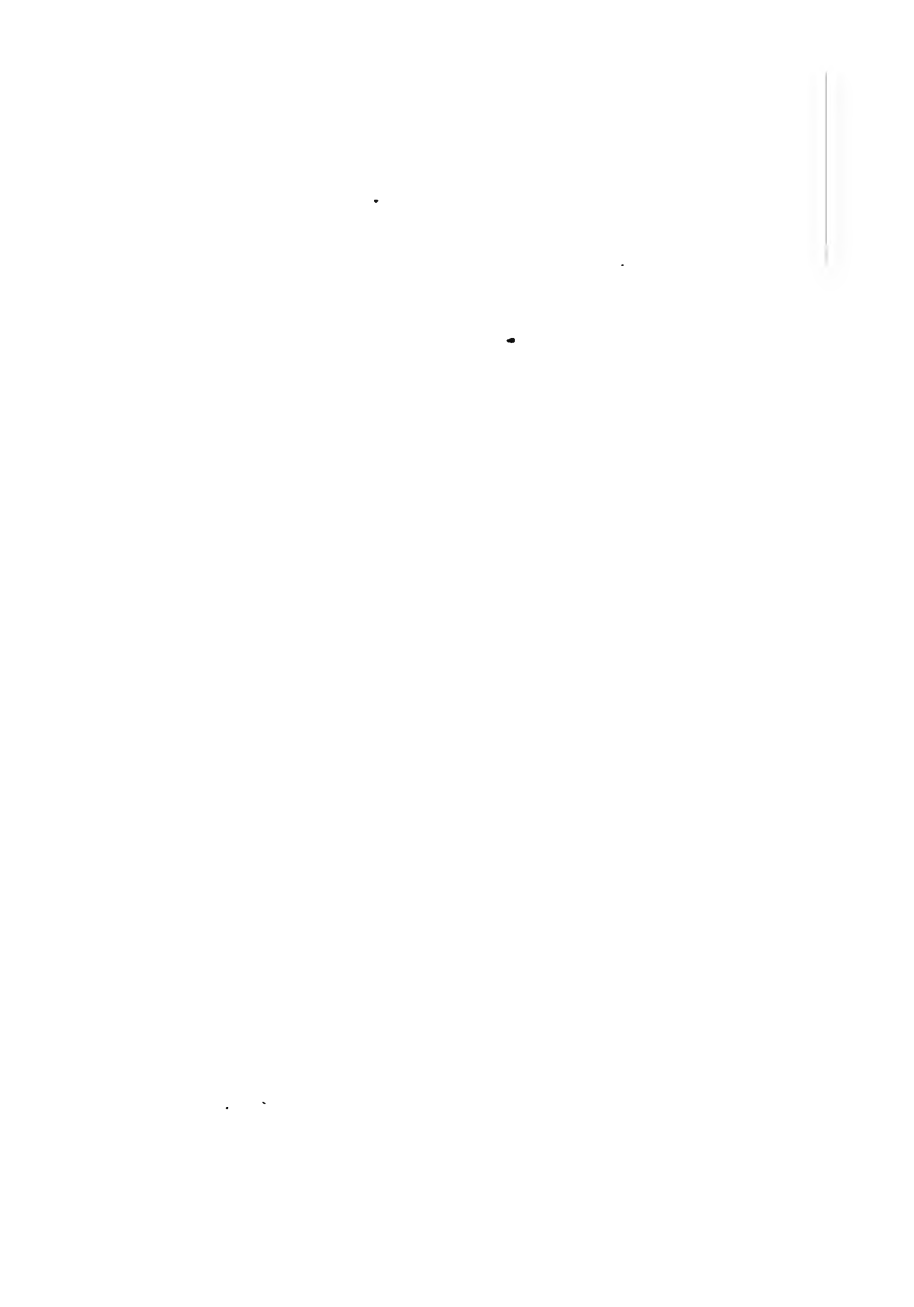
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VOCABULARY

—♦—

The principal tenses of Compound Verbs will be found under the Simple Verb.

ἀ, ἀά, *interj.*, ah, ha! alas!

ἀ, *Dor.* for ἡ, from ἀ, ἡ, τό.

ᾶ, *Dor.* for ᾗ, from ὅς, ἡ, ὅ.

ᾶ, *Dor.* for ἡ, from ὅς, ἡ, ὅ.

ἔ, *neut. pl.* of ὅς, ἡ, ὅ.

ἀά, *see* ἀ.

ἀγαθοί = οἱ ἀγαθοί, 1226.

ἀγαθός, -ή, -όν, good, excellent, brave, serviceable, advantageous.

ἀγαλμα, -ατος, *n.*, glory, honour, 461; statue, 560.

Ἀγαμέμνων, -ωνος, *m.* Agamemnon, son of Atreus, king of Mycenae, and chief commander of the Greeks at Troy.

ἀγαστός, -ή, -όν, *verbal adj.* of ἀγαμαι, deserving admiration, desirable.

ἀγγελθεῖς. *See* ἀγγέλλω.

ἀγγελία, -ας, *f.*, message, news.

ἀγγέλλω, -εῖω, ἡγγεῖλα, ἡγγεῖλα, announce, report, bring news of.

ἀγείρω, -εῖω, gather, collect.

ἀγέροστος, -ον, unrewarded, unhonoured.

ἄγῃσαι (*Dor.*) = ἡγῃσαι, 1 aor. mid. imperat., 2 sing.

ἄγκυρα, -ας, *f.*, anchor.

ἀ-γνώσῖα, -ας, *f.*, ignorance.

ἄγρα, *f.*, booty, spoils.

ἄγριος, -α, -ον, wild.

ἄγω, ἄξω, ἡγαγον, lead, guide, bring; spend, pass (364); carry off, 937.

ἄγωγός, -όν, *adj.*, bringing forth, used as subst. (536).

ἄγών, -ώνος, *m.*, contest, struggle.

ἄγωνία, -ας, *f.*, contest, struggle.

ἄδ' (*Dor.*) = ἡδε.

ἀ-δάκρυτος, -ον, tearless, free from tears.

ἀδελφή, *f.*, sister.

ἀδελφός, *m.*, brother; ἀδελφά, brother and sister, 896.

ἀ-δικέω, -ήσω, act wrongly or unjustly.

ἀ-δικος, -ον, unjust, wrong; τὰ ἀδίκᾳ, injustice, 1191.

ἀ-δοξέω, be of no reputation; *part. used as adj.*, ἐκ . . .

δόξουντων, from those of no reputation, 294.

ἀ-δώρητος, -ον, ungifted, unrequited.

ἀεὶ, *adv.*, always, ever; from time to time (1182, *note*).

αἰέρω, -εῶ, raise, support.

ἀηδών, -όνος (-οῦς), *f.*, nightingale.

Ἀθᾶνᾱ (*Dor.*) = *Ἀθήνη*, *f.* Athena, the goddess of wisdom, warlike prowess, and skill in the arts; the patroness of Athens.

Ἀθήναι, -ᾶν, *f.*, Athens.

ἄθλιος, -α, -ον, wretched.

ἀ-θραυστος, -ον, unbroken, unhurt.

ἀθρέω, gaze upon, inspect.

ἀθροίζω, -σω, *ἡθροισα*, gather, muster.

ἄθροισις, -εως, *f.*, mustering, gathering.

αἶα, *f.*, land, poetic form for *γαῖα*.

αἰαῖ, alas! ah me!

Αἴγυπτος, Aegyptus, king of Egypt. See 886, *note*.

Αἶδᾶ (*Dor.*) = *Αἶδον*.

αἰδέομαι, -έσομαι, *ἠδέσθην*, revere, respect.

Ἄϊδης (*Ἄϊδης* and *ἔδης*), -ον, *m.*, Hades. God of the under-world and of death, brother of Zeus and Poseidon, 2 (*note*), 418 (*note*); called also Pluto.

αἰδώς, -οῦς, *f.*, reverence, shame.

αἰθαλος, *m.*, soot, smoky flame.

αἰθήρ, -έρος, *m.*, upper air, air.

αἷμα, -ατος, *n.*, blood.

αἱμάσσω, -ῶ, *ῥμαφα*, make bloody, stain with blood.

αἱμαρῆς, -εσσα, -εν, *adj.*, bloody, stained with blood.

αἱμων, -ον, -ονος, *adj.*, bloody.

αἰνέω, -έσω, *ῥνεσα*, praise.

αἰνό-παρις, -ίδος, Paris the dread, 946, *note*.

αἰρέω, -ήσω, *εἰλον*, *ῥρηκα*, -μαι, *ῥρέθην*, take; catch, get into one's power; slay (886).

αἶρω, *ἀρῶ*, *ῥρα*, lift, raise; *αἶ πόδα*, walk, 965; *αἶ στόλον*, raise, get together an expedition, 1141; excite, 69.

αἰσθάνομαι, *αἰσθήσομαι*, *ῥσθόμην*, *ῥσθῆμαι*, see, perceive, understand.

ἀττω (and *ᾤσσω*), *ᾤξω* (*ᾤξω*), rush, 1105; float, 31, *note*.

αἰσχρός, -ά, -όν, base, disgraceful, shameful; *superl.*

αἰσχιστος. *Superl. adv.*, *αἰσχίστα*, most shamefully.

αἰσχύνῃ, *f.*, shame, disgrace.

αἰσχύνω, *αἰσχυνῶ*, *ῥσχύνῃην*, *trans.* shame; *mid.*, be ashamed, 552, *note*.

αἰτέω, -ήσω, *ῥτησα*, ask, ask for, beg, demand; *mid.*, ask for oneself, 390.

αἰτία, *f.*, reason, ground.

αἰτιος, -α, -ον, he (or that) which causes; *neut. αἰτιον*, the cause, 974.

αἰχμ-λωτής, -ίδος, *f.*, female captive; used as *adj.* at 1016, &c.

αἰχμ-άλωτος, -ον, captive.

αἰχμή, *f.*, spear point.

αἰχμητής, -οῦ, *adj.*, armed with the spear.

ἀτω, hear.

αἰών, -ῶνος, *m.*, life, lifetime.

αἰωπέω, lift up; *pass.*, hang suspended in air, hover.

ἄστρος, *f.*, any light vessel;
used in poetry for a ship of
any kind.

ἄκρομαι, -έσμαι, heal.

ἄ-κλαυστος, -ον, unwept, un-
lamented.

ἀκμή, *f.*, point (of time), crisis.

ἀκοίτων (*Dor.*) = ἀκοίτην.

ἀκοίτης, -ον, *m.*, husband.

ἀ-κόλαστος, -ον (*a* = not,
κολά(ω) = punish), *lit.* un-
chastised, and so undis-
ciplined.

ἀκούω, -σμαι, ἤκουσα, ἀκήκουα,
ἤκουσμαι, -σθην, hear, listen,
used trans. and intrans.

ἀκραιφνής, -ές, unmixed,
pure [ἀκρίαιος + φαίνομαι].

ἀκριβέω, make accurate, 1192,
note (*perf. part. ἡκριβωκώς*).

ἄκρος, -α, -ον, *lit.* at the furthest
point (ἀκή), so = either top-
most or outermost; ἄ
χῶμα, the top of the mound,
524; ἄ. καρδιά, the surface
of my heart, 242. See also
94, 558.

ἀκτή, *f.*, beach, strand.

ἀκτίς, -ίος, *f.*, ray.

ἄλαστωρ, -ορος, *m.*, avenging
deity, destroying angel.

ἀλγέω, suffer, be in pain or
grief.

ἄλγος, -ους, *n.*, pain, grief.

Ἀλέξανδρος, another name
of Paris (*lit.* defender of
men).

ἀ-ληθής, -ής, *adj.*, true; τὸ
ἀληθές, the truth, 1206.

ἀ-λίσστος, -ον, unceasing. See
note, 85.

ἀλι-ήρης, -ες, sweeping the
sea.

ἀ-λίμενος, -ον, harbourless.

ἄλιος, -α, -ον, of the sea.

ἄλιος, *Dor.* for ἥλιος.

ἄλις, *adv.*, enough, constructed
with *gen.* like Latin *satis*.

See 1. 278.

ἄλίσκομαι, ἄλῶσσομαι, ἔαλῶν
(*part. ἄλούς*), ἔάλωκα, *pass.*,
am taken.

ἀλκή, *f.*, strength. See note, 227.

ἄλλά, *adv.*, but; nay.

ἄλλα, from ἄλλος.

ἄλλάσσω, -ζω, change. See
483, note.

ἄλλος, -η, -ο, *adj.*, other,
ἄλλος τις, some one else;
οὐδὲν ἄλλο, nothing else,
596; ἄλλος πρὸς ἄλλῳ, one
in addition to another, 395;
with article, the rest; *adv.*
acc., τὰ ἄλλα, in all other
respects.

ἄλλ-οτε, *adv.*, at another
time. See 28, note.

ἄλλότριος, -α, -ον, of or belong-
ing to another, another's;
Lat. alienus.

ἄλλως, *adv.*, otherwise, 302;
idly, in vain. See notes, 489,
974.

ἄλμα, -ἄτος, *n.*, leap.

ἄ-λοχος, *f.*, spouse, wife.

ἄλούς. See ἄλίσκομαι.

ἄλς, ἄλός, *f.*, sea, 26; sea
water, 610.

ἄλωσις, -εως, *f.*, capture,
taking.

ἅμα, *adv.*, at the same time.

ἄ-μαθία, *f.*, ignorance, folly.

ἁμαρτάνω, -τήσομαι, ἡμαρτον,
-τηκα, err, fail to get, miss,
with *gen.*, 594.

ἁμ-βήσαι, syncopated form of
ἀνα-βήσει, *fut.* of ἀνα-βαίνω.

ἄ-μέγαρος, -ον, unenviable,
hence direful.

ἀμείβω, exchange, hand on

from one to another ; *mid.*,
answer, 1196.
ἀμείνω, -ov, *comp.* of ἀγαθός.
ἀμέρα, *Dor.* for ἡμέρα.
ἀμέρδω, -σω, deprive, rob.
See note on 1027.
ἀ-μέτρητος, -ov, measureless,
numberless.
ἀ-μήχανος, -ov, inconceivable,
dreadful. *See note, 1123.*
ἀμύλλα, *f.*, contest, conflict.
ἀμυλλάομαι, contend with,
strive with. *See 271, note.*
ἀμ-μορος, -ov (*post. for* ἀ-μοιρος),
without share in, bereft of.
ἀ-μορφος, -ov (α + μορφή), un-
sightly.
ἀμ-πτάμενος, *syncopated form*
of ἀνα-πτάμενος, *aor.* of ἀνα-
πτομαι.
ἀμπτῆ, -ῦκος, *c.*, headband,
snood.
ἀμύνω, -vῶ, ἡμῦνα, keep off,
ward off, hence (*with dat.*),
keep ward for, defend,
help.
ἀμφί, *prep.* with *acc.*, round,
near, beside, 649, 787 ;
concerning, 706 ; *with gen.*,
about, concerning, 75,
580.
ἀμφι-κρύπτω, hide on every
side, surround.
ἀμφι-πίπτω (*tenses like* πίπτω),
fall around.
ἀμφι-πύρος, -ov, blazing all
round, fiery.
ἀμφι-τίθηναι (*tenses like* τίθηναι),
put around, wrap round.
ἀμφι-χρῦσος, -ov, gilded all
over, 543.
ἀν. *See Appendix, note A.*
ἀν, *Dor.* for ἦν = ἰάν.
ἀν' = ἀνά.
ἀν (*Dor.*) = ἦν.

ἀνά, *prep.* with *acc.*, *lit.* up ; so
= up through, through,
throughout.
ἀνα-βαίνω (*tenses like* βαίνω),
climb up.
ἀνάγκη (*Dor.*) = ἀνάγκη.
ἀναγκάζω, compel, constrain.
ἀναγκαῖος, -ov, necessary ; τὸ ἀ.,
necessity. *See notes, 346,*
584.
ἀνάγκη, *f.*, necessity ; ties of
relationship, 847, *note* ; ἀν.
(ἔστι), it is necessary, 901,
etc.
ἀνά-δετος, -ov, binding up (*the*
hair).
ἀν-αθρέω, *aor.* ἀνέθρησα, gaze
upon, behold.
ἀνα-μένω, await.
ἀν-ανδρος, -ov, husbandless.
ἀναξ, -κτος, *m.*, king, lord.
ἀνα-πέτομαι, -πήσομαι, -επτά-
μην (-επτόμην), fly up.
ἀναρπαστῶν, *Dor.* for -τήν.
ἀν-αρπαστός, -ή, -όν, dragged
(*torn*) away.
ἀνα-ρ-ρήγνυμι, -ρήξω, break
through.
ἀν-αρχία, *f.*, lawlessness.
ἀνασσα, *f.*, queen, lady.
ἀνα-στένω, groan aloud, be-
wail.
ἀνδρο-φόνος, -ov, man-slaying,
murderous.
ἀν-εκτός, -όν, endurable ; οὐκ
ἀ., unendurable.
ἀν-έρχομαι (*tenses as* ἐρχομαι),
go or come up, 802, *note.*
ἀν-ίσχον, *aor.* of ἀνέχω.
ἀν-έχω (*tenses as* ἔχω), hold
up, maintain, uplift, 459 ;
ἀνέχων λέκτρα, ever holding
in honour the bed (of Cas-
sandra), 123.
ἀν-ήμερος, -ov (ἀν = not +

- ἡμερος), ungentle, wild, cruel.
 ἀνὴρ, ἀνδρός, *m.*, man (*esp. as opp. to woman*), hero, warrior.
 ἀνθ' = ἀντί.
 ἀνθ-αἰτέομαι (*tenses like αἰτέομαι*), *lit.* take to oneself instead of (another); so = dispute, lay claim to.
 ἀνθ-άπτομαι, grasp in turn, *with gen.*
 ἀνθέω, ἡνθουν, flourish, prosper.
 ἀνθό-κροκος, -ον, worked with flowers, flower-bespangled.
 ἀνθρωπος, *m.*, man (*esp. as opp. to animals*); *pl.*, men = mankind.
 ἀνθρωπο-σφαγέω, slay a human being.
 ἀν-ίστημι (*tenses like ἵστημι*), set up; *in intrans. tenses (of Troy)*, be destroyed, 494; *mid.*, ἀνίστασο, rise, 499.
 ἀ-νοια, *f.*, folly.
 ἀν-οίκτως, *adv.*, without pity.
 ἀν-όνητα, *adv.*, to no purpose.
 ἀν-όσιος, -ον, unholy.
 ἀντ-ακούω, hear in turn.
 ἀντ-απο-κτείνω, kill in return, or in revenge.
 ἀντί, *prep. with gen.*, instead of, in the place of; ἀνθ' ὅτου, wherefore, for what reason, 1131, 1136.
 ἀντι-δίδωμι, give in return.
 ἀντί-ποινα, -ων, *pl.* (ποινή), requital, retribution.
 ἀντι-σηκῶ, *lit.* weigh over against, hence compensate for, 57, note [σηκῶ, weigh].
 ἀντλος, *m.*, bilge-water; so any troubled water, sea, 1025, note.
 ἀν-υμέναιος, -ον, without the bridal song, *i.e.*, unwedded.
 ἀ-νυμφος, -ον, unwedded. See 612, note.
 ἀνύτω and ἀνύω, -σω, effect, accomplish. See notes, 936, 1167.
 ἀνω, *adv.*, up, upwards, on high; τοὺς δ., the (gods) above, 791.
 ἀν-ωνόμαστος, -ον, nameless, indescribable.
 ἀξία, *f.*, worth, desert.
 ἀξιος, -α, -ον, worthy, worth; οὐ γὰρ ἀξίον (408), it is not meet, fit.
 ἀξιόω, deem worthy, 366, 797; honour, 319; *perf. pass.* ἤξιώμαι.
 ἀξιωμα, -ῆτος, *n.*, *lit.* that of which one is thought worthy, reputation, dignity.
 ἀξίως, worthily.
 ἀξω, *from ἀίσσω*.
 ἀπ-αγγέλλω, bring back word, report, announce.
 ἀπ-άγω, carry away, bear back.
 ἀ-παις, -δος, *adj.*, childless.
 ἀπ-αιτέω, ask back, ask in return.
 ἀπ-αλλάσσω, set free, release, hence put or take away from oneself or another.
 ἀ-πάρθενος, -ον, *adj.*, not a maiden, 612, note.
 ἀπᾶς, ἀπαντα, ἀπαν, all, the whole.
 ἀπ-εἰμι (*see εἰμι*), go away, depart.
 ἀπ-εἰμι (*see εἰμι*), be away, be distant.
 ἀπ-εἶπον, *aor. with no pres. in use, lit.* forbid, renounce; hence give up, faint, 942.

ἀπ-ελαύνω (*tenses like ἐλαύνω*), drive away, 103.

Ἀπιδανός, a river in Thessaly, flowing into the Peneus.

ἀ-πιστέω, mistrust.

ἀ-πιστος, -ον, incredible.

ἀπό, *prep. with gen.*, from. See note, 690; after case (*anastrophe*), μητρὸς ἀρπασθεῖσ' ἀπο, 513.

ἀπο-βαίνω (*tenses as βαίνω*), go away from, depart from.

ἀπό-βλεπτος, -ον, gazed upon by all, admired. See note, 355.

ἀπο-κείρω, -κερῶ, -κέαρμαι, shear off.

ἀπο-κουφίζω, lighten.

ἀπο-κτείνω (*tenses as κτείνω*), slay, kill.

ἀ-πόλεμος, -ον, unwarlike.

ἀ-πολις, -ι, *adj.*, one without the privileges of city or state, cityless.

ἀπ-όλλυμι (*tenses as ὀλλύμι*), ruin, destroy, kill, 168; *mid.*, be undone, perish, 21, 440, 683.

ἀπο-ξενώω, drive into exile.

ἀπο-πέμπω, send away; avert; *mid.*, send away from myself, hence abhor, bid avaunt, 72.

ἀπο-πτύω, spit away, hence loathe, spurn.

ἀ-πόρθητος, -ον, unsacked.

ἀπο-σκοπέω, gaze at.

ἀπο-σπάω, -σπᾶσω, -έσπασα, -έσπασθην, tear, drag, away.

ἀπο-σταθείς. See ἀφ-ίστημι.

ἀπο-στέλλω, send off.

ἀπο-σπῆ- See ἀφ-ίστημι.

ἀπ-ουσία, *f.*, absence.

ἄπτω, ἄψω, ἥψα, *mid.* ἄψομαι, ἥψάμην, take hold of, touch;

grasp with the mind (*with gen.*), 675.

ἀπύσω, *Dor. for ἠπύσω*.

ἀπ-ώθειω, thrust away, reject; *mid.*, thrust away from oneself, abandon, 1242.

ἀπ-ωλ-. See ἀπ-όλλυμι.

ἀπ-ωσ-. See ἀπ-ώθειω.

ἀρα, *particle*, so then, perhaps, after all.

ἀρα, *interrog. particle*, by itself or with μή, expecting negative answer (*Lat. num*); ἀρ' οὐ = *nonne*, expecting answer Yes.

ἀράμενος, from αἶρω.

ἀράσσω, smite.

Ἀργεῖος, -α, -ον, man of Argos, hence an Argive, or Greek.

Ἄργος, -ους, *n.*, a town in Peloponnesus.

ἀργυρος, *m.*, silver.

ἀρδην, *adv.* (αἶρω), *lit.* lifted up on high, hence wholly, utterly.

ἀρειαν. See αἶρω.

Ἄρης, -εος, *m.*, god of war.

ἀρθρον, *n.*, joint, limb.

ἀριθμός, *m.*, number. See 794, note.

ἀριστερός, -όν, on the left hand.

ἀριστος, -η, -ον, best, bravest, used as *superl.* of ἀγαθός.

ἀρκέω, -έσω, ἥκεσα, *lit.* ward off, hence defend.

ἀρκούντως, enough, sufficiently. See note, 318.

ἄρμα, -ἄρος, *n.*, chariot.

ἀρνίομαι, deny.

ἀρνύμαι (*only in pres. and imperf.*), win for myself.

ἀρπάζω, -σω (and -ξω), ἥρπασθην, snatch, seize, seize upon.

ἄρρητος, -ον, unspeakable, unutterable, horrible.

ἄρσεν, -ενος, *adj.*, male.

Ἄρτεμις, -ιδος, *f.*, the huntress goddess, daughter of Zeus and Leto, born and worshipped at Delos with Apollo.

ἄρτι-μαθής, -ής, having just learnt (*with gen.*), 687.

ἄρτίως, *adv.*, recently, just now.

ἀρχαῖος, -α, -ον, ancient, venerable.

ἀρχω, ἀρξω, ἤρξα, rule (*with gen.*), 771; *mid.*, begin.

ἀσθενής, -ής, *adj.*, weak.

Ἀσία, Asia; the name is generally restricted in Greek to Asia Minor.

ἀσπασμα, -άτος, *n.*, embrace.

ἀστένακτος, -ον, without sigh or groan.

ἄστυ, -εος, *n.*, city, town.

ἀσφαλής, -ής, safe, secure; ἐν ἀσφαλεί, in safety, 981.

ἀσφαλῶς, safely.

ἀσχημονέω, be put to shame [*ἀσχήμων*, unseemly].

ἀτάρ, but, yet, and yet.

ἀταφος, -ον, unburied.

ἀτεκνος, -ον, childless.

ἄτερ, *adv.* = *prep. with gen.*, without.

ἀτέρμων, -ονος, *adj.*, boundless. See 926, *note*.

ἄτη, *f.*, ruin, destruction.

Ἀτρεΐδης, -ον, *m.*, son of Atreus. In the plural used for the two sons of Atreus, Agamemnon and Menelaüs.

αὐ, again, on the other hand.

αὐγάζω (αὐγή), beam, or shine upon.

αὐγή, *f.*, ray.

αὐδάν, *Dor.* for αὐδήν.

αὐδάω, speak, utter.

αὐδή, *f.*, voice.

αὐθ' = αὐτά, 1227.

αὐθις, again, back again.

αὐλή, *f.*, the court-yard round which a palace was built; (*then gen.*) palace.

αὐξομαι, αὐξήσομαι, ηὐξήθη, grow.

αὔρα, *f.*, breeze.

αὐτέω, utter, shout.

αὐτίκα, forthwith, immediately.

αὐτός, -ή, -ό, self, him-, her-, itself, themselves; in oblique cases, him, her, it, &c.; ὁ αὐτός, the same. See *Appendix, note B*.

αὐτός = ὁ αὐτός (*crasis*).

αὐτοῦ, *adv.*, there, here.

αὐτοῦ = ἐαυτοῦ.

αὐχὴν, -ένος, *m.*, neck, throat.

ἀφ-αίρῶ (*tenses as αἰρέω*), take away from (*with double acc.*), 285.

ἀφ-εἰλόμην, from ἀφ-αίρῶ.

ἀφ-εἶμαι, from ἀφ-ιημι.

ἀφ-έλκω (*tenses as ἔλκω*), drag away.

ἀφ-ιημι (*tenses as ἵημι*), send forth; cast or fling forth; πνεῦμα, give up the ghost, die, 571; leave, 117; give up, resign, 367; release, 1292.

ἀφ-ικνέομαι (*tenses as ἰκνέομαι*), come, arrive at.

ἀφ-ίστημι (*tenses as ἵστημι*), put away, remove; *in intrans. tenses and mid.*, keep away from, 980; stand away from, 807;

- get out of the way of (*with dat.*), 1054. *See Appendix, note C.*
- ἀφ-ορμή, *f.*, starting-point, occasion.
- Ἀχαιϊκός, -ή, -όν, Achæan.
- Ἀχαιοί, Achæans, *i.e.* Greeks.
- ἀχάριστος, -ον, thankless.
- ἀχθινός, -ή, -όν, burdensome, troublesome.
- Ἀχιλλεύς (Ἀχίλλεύς), -έως, *m.*, Achilles, son of Peleus and Thetis, champion warrior of the Greeks at Troy.
- Ἀχιλλεύς, -ον, of Achilles.
- ἄχος, -ους, *n.*, grief, woe.
- ἄ-ωρος, -ον, untimely.
- ἀχώ, *f.*, Dor. = ἡχώ.
- βαίνω, βήσομαι, ἔβην, βέβηκα, walk, advance.
- βάκτρον, *n.*, staff.
- βακχεῖος, -α, -ον, Bacchic, frenzied.
- βάκχη, *f.*, a Bacchanté, or frenzied devotee of Bacchus; *in line 123* = prophetess (*used of Cassandra*).
- βαλίς, -ά, -όν, dappled.
- βάλλω, βαλῶ, ἔβαλον, βέβλημαι, ἐβλήθην, throw, cast, hurl, shoot; 574, bestrew.
- βάπτω, dip.
- βάρβαρος, -ον, *adj.*, not Greek, foreign, hence wild, savage; τὸ βάρβαρον, *see* 1129, *note*; οἱ βάρβαροι, *subst.*, foreigners, barbarians, 328.
- βάρος, -ους, *n.*, weight, load.
- βαρύς, -εῖα, -ύ, *adj.*, heavy, grievous, cruel.
- βασιλεύς, -έως, *m.*, king.
- βασιλῆς, -ίδος, *f.*, queen, princess.
- βάσις, -εως, *f.*, stepping, step.
- βέλος, -ους, *n.*, shaft, blow, 1041, *note*.
- βία, *f.*, violence, force, 333; πρὸς βίαν, 406; βίᾳ, 1282, by force.
- βίαιος, -α, -ον, forced, compulsory.
- βίος, *m.*, life, course of life; *in line 12*, livelihood, sustenance.
- βιοτή, *f.*, life.
- βλάπτω, harm, injure.
- βλάστημα, -ατος, *n.*, sprout, shoot; *in pl.*, crops.
- βλέπω, *see*, look upon, behold, 585; (*with or without φῶς*, 668, 311), *see* the light of day, live, be alive.
- βλέφαρον, *n.*, eyelid.
- βλώ-σκω, μολούμαι, ἐμολον, μέμβλωκα, come, go.
- βοάω, -ήσω, cry, cry out.
- βοή, *f.*, cry, loud cry.
- βου-θυτέω, sacrifice oxen.
- βούλευμα, -ατος, *n.*, resolution, purpose, plan.
- βουλεύω, plot, plan.
- βούλομαι, -ήσομαι, βεβούλημαι, ἐβουλήθην, wish, desire, be willing.
- βούτης, -ου, *m.*, herdsman.
- βραδύ-πους, -ποδος, *adj.*, slow-footed.
- βραδύς, -εῖα, -ύ, *adj.*, slow.
- βραχίων, -ονος, *m.*, arm.
- βροτός, -οῦ, *m.*, mortal.
- βωμός, -οῦ, *m.*, altar.
- γαῖα, *f.*, land, ground, earth.
- γαλήνός, -όν, *adj.*, gentle, calm.
- γάμος, *m.*, marriage (*often in pl.*).
- γάρ, *for*. *See Appendix, note D.*
- γε, *particle emphasizing the words which it follows, at*

least, surely; sometimes equivalent to yes, but cannot always be translated by any particular word. See notes on 246, 745, 760, &c.

γέγηθα. See γηθῆω.

γεγῶς, γεγῶσα, γεγῶς, *perf. part. of γίγνομαι*.

γείτων, -ονος, *c.*, neighbour.

γενεά, *f.*, race.

γενεάς, -άδος, *f.*, beard.

γένειον, *n.*, chin.

γέννα, -ης, *f.*, child, offspring.

See note, 189.

γενναῖος, -α, -ον, noble.

γένος, -ους, *n.*, race, kind, stock.

γένυς, -υος, *f.*, cheek.

γεραιός, -ά, -όν, aged; *subst.*,

γεραιά, an old woman, 389.

γέρας, -ως, *n.*, gift, gift of honour.

γέρων, -οντος, *adj.*, aged, old; *subst.*, an old man, 507, 516.

γεύομαι, taste, experience (*with gen.*).

γῆ, *f.*, earth, land, country.

γηθῆω, -ήσω, ἐγήθησα, γέγηθα, rejoice.

γηραιός, -ά, -όν, aged; γηραιά, old woman.

γῆρας, -ως, *n.*, old age.

γί-γνώ-σκω, γνώσσομαι, ἔγνω, ἔγνων, -σμαι, learn, ascertain; hence know, recognise.

γί-γν-ομαι, γενήσομαι, ἐγενόμην, γέγονα (γεγένημαι), ἐγενήθην, become, be, prove, turn out, happen.

γλῶσσα, *f.*, tongue.

γνώμη, *f.*, will, opinion, purpose, judgment; κατὰ γνώμην, see note, 867.

γοερός, -ά, -όν, wailing, mournful.

γόνος, *m.*, child.

γόνυ, -ατος, *n.*, knee.

γόος, *m.*, wailing, lamentation.

γουνάτων = γονάτων.

γραῖα, *f.*, old woman.

γραῖος, -α, -ον, old, aged.

γραῦς, γράδός, *f.*, old woman.

γραφεύς, -έως, *m.*, painter.

γραφή, *f.*, writing; νόμῳ

γραφαί = the written laws, 866.

γύης, -ου, *m.*, a piece of land, land.

γυμνός, -ή, -όν, naked; γυμνὸν τιθεῖν = to make bare, i. e. strip (of arms).

γυμνώω, strip naked.

γυνή, -αικός, *f.*, woman; lady (used as title of respect).

᾿γω = ἐγώ (prodelision).

δαιδάλεος, -ον, cunningly wrought.

Δαίδαλος, *m.*, a mythical artist of Crete. See 838, note.

δαίμων, -ονος, *c.*, a deity, god, goddess.

δαί-νυμι, δαίσω, ἔδαισα, feast; mid., feast upon.

δαῖς, δαιτός, *f.*, feast.

δάκρυ, *n.*, tear.

δάκρυον, *n.*, tear.

δακρύω, weep.

δάμαρ, -αρος, *f.*, spouse, wife.

Δαναῖδες, *m.*, descendants of Danaus, Greeks.

Δαναοί, -ών, *m.* The Danaans, a name used generally for the Greeks.

δάρων (Dor.) = δηρόν, *adv.*, long, for a long time.

δάφνη, *f.*, laurel or bay-tree
(sacred to Apollo).

δάω, an obsolete present.
See ἰδάην.

δέ, conjunctive particle, but.
Commonly answers μέν, but
often merely connects sentences.
May often be translated by
while, whereas, sometimes
by and.

δεῖ, δεήσει, it is necessary,
needful; ὧν σε δεῖ, of
which thou hast need,
1021.

δεῖδω, δείσω, ξείσα, δέδοικα
(δέδια), fear, dread.

δείκ-νῦμι, δείξω, show, point
out.

δείλαιος, -α, -ον, miserable,
wretched.

δείμα, -ατος, *n.*, terror, horror.

δαιμαίνω, fear, dread.

δεινός, -ή, -όν, dreadful,
terrible; also wonderful,
wondrous, strange.

δείπνον, *n.*, meal, banquet.

δειρή, *f.*, neck.

δέμας (only in *nom.* and *acc.*
sing.), *n.*, body, form.

δεξιός, -ά, -όν, right, on the
right; δεξιά, *subst.*, right
hand.

δέπας, -ατος, *n.*, cup, goblet.

δέργμα, -ατος, *n.*, look, glance.

δέρη (= δειρή), *f.*, neck, throat.

δέρκομαι, -ζομαι, ἑδρακον, δέ-
δορκα, behold.

δέσποινα, *f.*, lady, mistress.

δεσπότης, -ον, of our masters.

δεσπότης, -ον, *m.*, master,
lord.

δεῦρο, *adv.*, hither.

δεύτερον, *adv.*, in the next
(*lit.* the second) place.

δέχομαι, δέξομαι, δέδεγμα,

ἰδέχθην, receive, accept,
listen to.

δή, particle to give greater
emphasis to the word or words
with which it is joined (prob-
ably a shorter form of ἤδη) now,
in truth, indeed, &c.; ποῖ
δῆ, whither then (116);
τί δῆ, pray what (258); it may
sometimes be left untranslated,
and expressed by emphasis on
a particular word.

δγκ-τήριος, -ον, biting (with
gen.) [δάκνω, bite].

Δηλιάς, -ᾶδος, *f. adj.*, Delian,
of Delos (a sacred isle in
the Aegæan), 462, *note*.

δμ-ηγόρος, -ον, *adj.*, address-
ing the people; δμηγόρους
τιμᾶς (254), a speaker's
honours.

δμο-χαρίστης, -ον, *m.*, one
who seeks to please the
people, flatterer.

δήποτε, so lately, 484, *note*.

δῆτα, *adv.*, surely, indeed;
οὐ δῆτα, no indeed! for-
sooth, in irony, 623 (*note*);
in a question, prithoe, 247.

Δία, from Ζεύς.

διά, *prep.* with *acc.* and *gen.*
(with *gen.*, general meaning,
through; with *acc.*, on
account of); of time, διὰ
μακροῦ, long-lasting, 320;
by means of, 442, 1004;
διὰ χειρὸς, 673, *note*; διὰ τέ-
λους, continually, through-
out; δι' οἴκου ἔχειν, 851,
note.

δια-βάλλω (tenses as βάλλω),
slander, speak evil of.

δια-δοχή, *f.*, succession.

διά-δοχος, -ον, *adj.*, bringing a
succession. *See note*, 588.

δί-αιμος, -ον, *adj.*, bloody
[αἷμα].

δια-κωλύω, hinder.

δια-μοιράω, -άσω, tear limb
from limb.

δια-ρροή, *f.*, pipe, channel,
567; πνεύματος *δ.* = wind-
pipe.

δια-σπάω, -σπάσω, tear in
pieces.

δια-τίμνω, cut in pieces;
aor. διέτεμον.

δί-αυλος, *δ.*, *lit.* double pipe or
course. See note, 29.

δια-φέρω (*tenses as φέρω*), *lit.*
tend in different ways;
hence make a difference.

δια-φθείρω (*tenses as φθείρω*),
destroy, corrupt, 598, note.

διδάξω, -εως, *f.*, teaching.

δι-δά-σκω, -ξω, διδάξα, teach,
inform; διδάσκον τοῦτο, tell
me this; διδάσκου, be
advised.

δι-δω-μι, δάσω, ἔδωκα, δέδωκα,
ἔδοθην, give, grant, bring
forth, give up, &c.; δίκην
δ., pay penalty, suffer
punishment, 803.

δι-εργάζομαι, make an end
of, destroy, kill.

δι-ερείδομαι, *mid.*, lean upon.

δίκαιος, -α, -ον, just, fair, right;
τὸ δίκαιον, justice, 271, 853.

δικαίως, justly.

δίκη, *f.*, justice, law, right, just
penalty; *δ.* διδόναι (ὑπέχειν),
pay the penalty, 803, &c.;
πολεμίων δίκην, like ene-
mies, 1162, note.

δι-όλλυμι, destroy utterly.

Διόνυσος, *m.* Dionysus, an-
other name for Bacchus.

δι-ορίζω, mark off, define,
847, note [*δρος* = boundary].

Διός, from Ζεύς.

δῖος, -α, -ον, divine.

Διόσ-κοροι. The two sons
of Zeus and Leda, viz.
Castor and Pollux, brothers
of Helen.

δι-πλοῦς, -ῆ, -όν, *adj.*, twofold,
double.

δί-πλόχος, -ον, twofold; *pl.*,
two, 1287.

δῖς, twice.

δισσός, -ῆ, -όν, twofold, in two
ways.

δίχα, asunder. See note, 119.

διώκω, pursue.

δι-ώλεσα. See δι-όλλυμι.

δμωίς, -ίδος, *f.*, female slave.

δμῶς, -ωίς, *m.*, slave. (*Both*
words refer to slaves taken in
war; derivation, δαμίζω).

δοκέω (*tenses formed from δοκ-*),
lit. seem to myself, think,
deem, suppose; *with inf.*,
seem, appear; *for πῶς δοκεῖς*
1160, see note; *impersonal*
δοκεῖ, it seems, seems good;
ἔδοξε, it seemed good, i. e.,
was determined; *οἱ δο-*
κῶντες, men of repute,
295 (*lit.* those who seem
to be wise).

δόλος, *m.*, craft, treachery.

δέμος, *m.*, house, dwelling,
home.

δόξα, *f.*, opinion.

δοξάζω, suppose.

δορι-θήρατος, -ον, captured by
the spear.

δορί-κτητος, -ον, won by the
spear.

δόρυ, -ατος, *n.*, spear.

δουλεία, *f.*, slavery.

δούλειος, -α, -ον, of slaves, of
slavery.

δουλεύω, be a slave.

δοῦλη, *f.*, a female slave.
 δούλος, *m.*, a slave; *adj.* = δού-
 λειος, 137, 1253; τὸ δούλον,
 slavery, 332.
 δουλόσυνος, -ον, enslaved.
 δράω, δράσω, ἔδρασα (ἔδραν),
 δέδρακα, do, accomplish;
 καλῶς δ., do good to,
 benefit.
 δρύπτω, tear; *mid.*, tear (one-
 self), 655.
 δρῦς, δρυνός, *f.*, oak.
 δύναμαι, -ήσμαι, ἐδυνήθην, am
 able, can, am strong
 enough to do.
 δύναμις, -εως, *f.*, power,
 strength.
 δύο, two.
 δύρομαι = ὀδύρομαι, lament.
 δύσ-μαχος, -ον, hard to fight
 against, irresistible.
 δυσ-μενής, -ές, hostile; τὸ δυσ-
 μενές, hostility, 745, note.
 δύσ-νοια, *f.*, ill-will, dislike.
 δύσ-τῦνος, *Dor.* for δύστηνος.
 δύσ-τηνος, -ον, wretched, un-
 happy, unfortunate.
 δυσ-τυχέω, to be unfortunate,
 unlucky.
 δυσ-τυχής, -ές, unlucky, un-
 fortunate.
 δυσ-φημέω, use words of evil
 omen (*with acc. of person*
addressed), 182.
 δύσ-φημος, -ον, ill-omened.
 δύσ-φορος, -ον, hard to bear.
 δυσ-χλαϊνία, *f.*, mean clothing
 [χλαῖνα = cloak].
 δῶμα, -ατος, *n.*, house, hall,
 home; *often in pl. for sing.*
 δωρέομαι, give, present.
 Δωρίς, -ίδος, *f. adj.*, Dorian.
 ἄ, *interj.*, ha!
 ἔῃ, *from* ἔω.

εἰν, *conj.* = εἰ ἄν, *if*; *with subj.*,
 εἰν μή, except, unless. See
Appendix, note A.
 ἑαυτόν, -ήν, *pron. refl.*, him-
 her-self. See *Appendix*,
note B.
 εἰῶ, -άσω, suffer, permit, let
 alone, let be.
 ἐγγύς, *adv.*, near.
 ἐγ-κλήω, shut up.
 ἐγ-κλίνω, turn.
 ἐγ-κονέω, hasten.
 ἔγχος, -ους, *n.*, sword.
 ἐγώ, *pron.*, I.
 ἐδάην, I understood. See
 δάω.
 ἔζη, *from* ζάω (*irregular contrac-*
tion).
 ἐθέλω, -ήσω, be willing, wish,
 purpose.
 ἐθρέφην, ἔθρεψα, *from* τρέφω.
 εἰ, *conj.*, *if, with ind. and opt.*;
 (2) oh that! (*with opt.*), 836,
note; (3) whether, *Lat.*
num, 988, 992; καὶ εἰ, see
 318, *note*.
 εἰδείην, εἰδέναι, *from* οἶδα.
 εἶδον, *used as aor. of* ὁράω.
 εἶδος, -ους, *n.*, form, shape,
 figure.
 εἰδωλον, *n.*, image, phantom.
 εἰεν, *adv.*, well then! be it
 so!
 εἴθε, oh that! would that!
 (*Lat. utinam*).
 εἰκότως, *adv.* of εἰκώς, *perf.*
part. of εἰκομαι, in seemly
 fashion, as is seemly.
 εἰλάτινος, -η, -ον, *adj.*, of pine
 or fir-wood. *Epic form of*
ἐλάτινος.
 εἶλον. See αἶπew.
 εἶμα, -ατος, *n.*, cloak.
 εἶμι, *imperf.* ἦα, I will go,
 ibo; *in other moods than the*

- ind. has pres. force, come, go, &c.*
εἰμι, *ἔσομαι*, *ἦν*, I am, sum; *impers. ἔστι(ν)*, it is allowed (possible), 234; *poetical for to live*, 284, &c.
εἶπα, *aor.* See *εἶπον*.
εἶπερ, if indeed.
εἶπον, *used as aor. of ἀγορεύω or φημί*, say, speak.
εἴρω, *εἴρῳ*, *εἴρῃα*, prevent, restrain. See *note*, 867.
εἴρηκα, *εἴρημαι*, *εἰρήσομαι*, *perf. and fut. tenses of εἴρω*, speak, say, tell, &c.
εἰς (*eis*), *prep. with acc.*, into, against, to, towards.
εἷς, *μία*, *ἓν*, one.
εἰς = *εἰσι*, from *εἰμι*.
εἰς-άγω, lead into.
εἰς-ακούω, hear.
εἰς-εἶδον, *used as aor. of εἰς-οράω*, look upon, behold, see, perceive.
εἶτ' = *εἶτα*.
εἶτα, then.
εἵ-τε, *generally doubled, εἵτε... εἵτε*, whether... or. [*Lat. sive... sive.*]
εἶχον. See *ἔχω*.
εἰωθα (*perf. from unused ἔθω*), am accustomed; *part.*, familiar, accustomed.
ἐκ (*ek*), *prep. with gen.*, out of, from; (*agent*) by, at the hands of, 24, 252. *Special phrases*, *ἐξ ἀμστερᾶς*, on the left hand; *ἐκ δειπνῶν*, after supper (so also in 1160).
Ἑκάβη, *f.*, Hecuba.
ἐκαστος, -η, -ον, each. See *note*, 1227.
ἐκάττι, *adv.*, for the sake of (*with gen.*).
ἐκ-βάλλω, cast forth; shed a tear, 298; burst or break in (1044).
ἐκ-βλητος, -ον, cast up.
ἐκ-βολή, *f.*, that which is cast forth. See 1078, *note*.
ἐκ-γονος, *subst. m.*, child.
ἐκεῖ, there.
ἐκεῖθ' = *ἐκεῖτο*.
ἐκεῖθεν, from thence. See *note*, 731.
ἐκείνος, -η, -ο, that, he, she, it.
ἐκεῖσε, thither.
ἐκ-κρίτος, -ον, picked out, chosen.
ἐκ-λογίζομαι, reckon, consider.
ἐκ-παγλίσομαι, to wonder at, admire.
ἐκ-πέμπω, send out, send out from.
ἐκ-πηδάω, bound forth.
ἐκ-πύμ-πλη-μι, -πλήσω, &c., fill, fulfil.
ἐκ-πίπτω, fall out from, lose (*with gen.*). See 1026, *note*.
ἐκ-ποδῶν, *adv.*, out of the way.
ἐκ-πράττω, make an end of, kill.
ἐκ-πρεπής, -ές, pre-eminent.
ἐκ-πτήσω (*aor. ἐξ-έπηξα*), scare out of.
ἐκ-τείνω, *aor. ἐξ-έτεινα*, stretch out.
ἐκ-τήκω, *trans.*, melt; *perf. intr. ἐκτέτηκα*, melt. See 433, 434, *note*.
Ἑκτωρ, -ος, *m.* Son of Priam, the champion warrior of Troy.
ἐκ-φέρω, cast up, bring out.
ἐκ-φθείρω, utterly destroy.
ἐκόν, -ούσα, -όν, *adj.*, willing, often used as *adverb* = willingly.

ἑλίσσων, used as comp. of
μαρς, less.

ἑλῶτα, *f.*, hind.

Ἑλένη. Helen, daughter of
Zeus and Leda, wife of
Menelaüs, king of Sparta.
Being carried off by Paris
she caused the Trojan war.

Ἑλένος, Helenus, son of
Priam, a seer.

ἐλεύθερος, -α, -ον, free.

ἑλκός, wound.

ἑλκε, ἔλκε, ἑλευσα, -εκα, drag,
drag away.

Ἑλλάς, -άδος, *adj.*, Hellenic,
Greek; *subst.*, Hellas,
Greece¹.

Ἑλλην, -ητος, *adj.*, Hellenic,
Greek; *subst.*, a Hellene,
Greek. Ἑλληνίς, -ίδος, *f.*
*adj.*¹.

Ἑλληνικός, -ή, -όν, Hellenic,
Greek.

ἐλπίζω (*aor. opt.* -σαιμι), hope.

ἐλπίς, -ίδος, *f.*, hope, expect-
tation.

ἐμᾶς, *Dor.* for ἐμῆς.

ἐμ-αυτόν, -ήν, *refl. pron.*, my-
self. See Appendix, note B.

ἐμ-βαίνω, go into, enter.

ἐμ-βαιύω, enter, set foot in.

ἐμ-βεβώς, *perf. part.* of ἐμβαίνω.

ἐμολον. See βλώσκω.

ἐμός, -ή, -όν, *adj.*, my, mine.

ἐμ-παλιν, *adv.*, backwards,
away (from me), 343; τὸ
ἐμπαλιν, the contrary, 789.

ἐμ-πίμπλημι, -πλήσω, fill, glut;
aor. pass. ἐνεπλήσθην.

ἐμ-πίπτω (*tenses as πίπτω*),
fall upon (*with dat.*).

ἐμ-πλησθῆναι. See ἐμ-πίμπλημι.
ἐμ-ποδῖον, in the way (*with
dat.*).

ἐν, *prep. with dat.*, in, among.

ἐν, Ἄιδου, see 418, note.

ἐν, *from els.*

ἐν-άλιος, -α, -ον, in the sea,
sea-dipped.

ἐναντίον, *adv.*, opposite, face
to face, in the face.

ἐνδεής, -ές, lacking in (*with
gen.*).

ἐν-δίδωμι, afford, supply.

ἐνδίκως, rightly, justly.

ἐνδον, *adv.*, within.

ἐνεγκ-. See φέρω.

ἐνεκα, *adv.*, on account of, for
the sake of (*with gen.*).

ἐνθα, *adv.*, there, where.

ἐνθάδε, *adv.*, thither, there.

ἐνθεν, *adv.*, thence, on the
other side.

ἐνθένδε, *adv.*, hence; τὸ ἐνθέν-
δε, from henceforth.

ἐν-θνήσκω, *aor.* ἐν-θανεῖν, die
away, grow numb in.

ἐν-νύχος, -ον, by night, nightly.

ἐν-οπλος, -ον, in arms,
armed.

ἐν-οπτρον, mirror [*root* ὀπ-, *cp.*
ὄψομαι].

ἐνταῦθα, *adv.*, there, thereupon.

ἐν-τίθημι, put in.

ἐντός, within.

ἐν-τυγχάνω (*aor. part.* ἐντυ-
χών), light upon.

ἐν-υπνος, -ον, *adj.*, in sleep.

ἐξ-αίρω (*aor. part.* ἐξ-άρας),
raise aloft.

ἐξ-αίτέομαι, demand. See 49
(note). (*Aor.* ἐξηγησάμην.)

¹ The Greeks always spoke of their country as Hellas, and of themselves as Hellenes. The names 'Greece' and 'Greeks' belong to later times.

ἐξ-αλείφω, smear out, wipe out.

ἐξ-αλλάσσω, take in exchange, take in turn, 1061, *note*.

ἐξ-αλύσκω, -ύζω, ἐξ-ήλυθα, flee, escape.

ἐξ-αν-ίστημι, raise, lift up, 1165. *See Appendix, note C.*

ἐξ-απ-αλλάσσω, set free from, rid of. *See note, 1108.*

ἐξ-άρασα. *See* ἐξ-αίρω.

ἐξ-αυδάω, speak out.

ἐξ-εἰλκον. *See* ἐξ-έλκω.

ἐξ-εργασάμην. *See* ἐξ-εργάζομαι.

ἐξ-έλκω, *imperf.* -εἰλκον, draw forth.

ἐξ-ἐπτάξας. *See* ἐκ-πτήσσω.

ἐξ-εργάζομαι, wreak, accomplish.

ἐξ-έρχομαι, come out, come forth.

ἐξ-εσσι(ν), *impers.*, it is allowed, lawful.

ἐξ-ευνρίσκω, find out.

ἐξ-ἐφθαρμαι. *See* ἐκ-φθείρω.

ἐξ-ήλυθα. *See* ἐξ-αλύσκω.

ἐξ-ηνεγκ-. *See* ἐκ-φέρω.

ἐξ-ητησάμην. *See* ἐξ-αίτέω.

ἐξ-ιστορέω, question, investigate.

ἐξ-οικίζω, ἐξόκησα, drive out from home, exile, dispeople (887).

ἐξω. *See* ἔχω.

ἐξω, *adv.*, outside, without (*with gen.*).

ἐξ-όκησα. *See* ἐξ-οικίζω.

εἶκοι, *part. elcōs, perf. with pres. meaning*, seem, seem likely; εἶ. πράζειν, seem likely to accomplish; *impers.* εἶκοι, it seems.

εἶοιχ' = εἶκοι.

ἐπ-άγω, bring to; so, to cause, induce (αἰο).

ἐπ-αίρω, raise.

ἐπ-ῥίσσω, ἐπῆξα, rush. *See* 1070, *note*.

ἐπ-άρκεσις, -εας, *f.*, aid, succour.

ἐπ-αρκέω, -έσω, help, aid (*with dat.*).

ἐπ-αρωγός, *m.*, helper, aider.

ἐπ-έξεσα. *See* ἐπιζέω.

ἐπει, of time, when, since, hence causal, since, seeing that; *with imperative*, for, 1208.

ἐπειδ-άν, *conj.*, whenever (*with subj.*). *See Appendix, note A.*

ἐπει-δή, *conj.*, when, seeing that.

ἐπ-εἶδον, used as *aor.* of ἐφ-οράω.

ἐπ-εμι, be over, superintend.

ἐπει-περ, *conj.*, seeing that.

ἐπ-εισ-πίπτω, *aor. subj.* -πίσω, rush in.

ἐπει-τα, *adv.*, in the next place, thereupon.

ἐπ-ερείδω, press or haul home. *See* 114, *note*.

ἐπ-επρόθουν. *See* ἐπιπροθέω.

ἐπ-έστην. *See* ἐφ-ίστημι.

ἐπ-εύχομαι, *aor.* -ηυξάμην, pray (*in addition*), *note*, 542.

ἐπ-έχω (*tenses like ἔχω*), *lit.* hold upon; so, stay, stop, delay.

ἐπ-ήγαγον. *See* ἐπάγω.

ἐπί, *prep.* with 3 cases; *with acc.*, against, over, to, with regard to, for; *with dat.*, on, at, by; for, 648; *with gen.*, upon.

ἐπι-βαίνω, mount upon.

ἐπ-ιδεῖν. *See* ἐφ-οράω.

ἐπ-ιδέμνιος, -ον, on a bed.

ἐπι-ξέω, -ξίσω, -έξεσα, boil or surge upon.
 ἐπι-κουρία, *f.*, aid, succour.
 ἐπι-λανθάνομαι or ἐπι-λήθομαι, -λήσομαι, forget (*with gen.*).
 ἐπι-ρροθέω, shout assent.
 ἐπι-σημος, -ον, *lit.* having a mark (σημα) on it; so, remarkable, well marked.
 ἐπι-σκήπτω, urge.
 ἐπι-σκοπέω, -σκεψομαι, supervise, watch.
 ἐπι-σταμαι, -στήσομαι, know.
 ἐπι-στάτης, -ου, *m.*, overseer.
 ἐπι-σφάζω, -άζω, slay at.
 ἐπι-σχ-. See ἐπ-έχω.
 ἐπι-τίμια, -ων, *n. pl.*, recompense, requital.
 ἐπι-φθονος, -ον, open to hatred (or envy?), 1185, *note*.
 ἐπ-οικτείρω, ἐπφκτεῖρα, pity.
 ἔπομαι, ἔφομαι, ἐσπόμην, follow, pursue.
 ἔπος, -ους, *n.*, word.
 ἐπ-φθε, -όν, called (*lit.* sung) after [δέιδω].
 ἐπ-ωμής, -ίδος, *f.*, the shoulder strap (of a tunic).
 ἔραμαι, ἐρασθήσομαι, ἡράσθην, love, long for.
 ἐράω, only in *pres.* and *imperf.*, love, long for, covet (*with gen.*), 996.
 ἐργάζομαι, do, perform, accomplish, *with double acc.*, 264; *perf. pass.* or *depon.*, εἰργασμαι.
 ἔργον, *n.*, deed.
 ἐρευνάω, search.
 ἐρημία, *f.*, solitude, solitary place, 981; (*with gen.*), want of, absence, 1017.
 ἔρημος, -ον, lonely, desolate.
 ἐρημόω, abandon, leave.

ἐρήσομαι. See ἔρομαι.
 ἔρις, -ίδος, *f.*, strife, contest.
 ἔρομαι, -ήσομαι, ask.
 ἔρπω, *lit.* creep, hence come, go.
 ἔρρεον, *imperf.* of βέω. (*Note doubled ρ.*)
 ἔρχομαι, ἐλεύσομαι, ἦλθον, ἐλθ-λυθα, come, go, &c.
 ἐρῶ, used as *fut.* of φημί.
 ἐρωτάω, ask.
 ἐς, *short form* of εἰς.
 ἐσείδον (*subj.* εἰσίδω), *aor.* of εἰσοράω.
 ἐσθήμην, 1st *aor.* of σημαίνω.
 ἐσθλός, -ή, -όν, noble, brave, good, &c.
 ἐσπόμην, *aor.* of ἔπομαι.
 ἐστία, *f.*, hearth.
 ἔσω, within.
 ἐτάμετο, 2nd *aor. mid.* of τέμνω.
 ἔτερος, -α, -ον, other (of two).
 ἔτι, *adv.*, still; *with neg.*, any longer.
 ἔτλης, 2nd *aor.* of τλάω.
 ἔτοιμος, -η, -ον, ready.
 εὖ, *adv.*, well.
 εὐ-γένεια, *f.*, noble birth.
 εὐ-δαίμων, -ονος, *adj.*, prosperous.
 εὐ-δοξία, good reputation.
 εὖδω, -ήσω, sleep.
 εὐθύω, direct, guide, rule.
 εὐθύς, *adv.*, immediately.
 εὐ-ιππος-ον, well-horsed, warlike.
 εὐ-κάρδιος, -ον, stout of heart.
 εὐ-καρδίως, *adv.*, with good heart.
 εὐ-λογέω, speak well of, praise.
 εὐ-μενής, -ές, well-disposed, friendly.
 εὐνή, *f.*, couch, bed.
 εὐ-παις, -παιδος, *adj.*, blest with children.
 εὐ-πραξία, *f.*, prosperity.

εὐ-πρεπής, -ές, *adj.*, beauteous.
εὐρημα, -ατος, *n.*, invention.
εὐρίσκω, εὐρήσω, ἤρουν, ἤρηκα,
-μαι, ἤρεθην, find, find out,
discover.

εὐ-ποος, -ον, fair flowing.

Εὐρώπη, *f.*, Europe.

Εὐρώτας, -ον, *m.* A river in
the Peloponnese which
flowed near Sparta.

εὐ-σεβής, -ές, pious, religious.

εὐ-σχήμως, *adv.*, becomingly.

εὐ-τεκνος, -ον, blest with child-
ren.

εὐ-τρεπής, -ές, ready.

εὐ-τυχέω, prosper.

εὐ-τυχής, -ές, fortunate.

εὐ-φημέω, speak words of good
omen.

εὐφρόνη, *f.*, night (*poetical*).

ἐφ = ἐπί.

ἐφ-εστάναι, *perf. inf. of ἐφ-
ίστημι*.

ἐφ-ιημι (*aor. inf. ἐφ-εῖναι*), put
forth, lay upon.

ἐφ-ίστημι, *trans. tenses*, put
(*set*) over; *in intrans. tenses*,
stand over. See *Appendix*,
note C.

ἐφ-οράω, *aor. ἐπ-εἶδον*, look
upon, behold.

ἐχηθ' = ἐχητε.

ἐχθιστος, *superl. of ἐχθρός*.

ἐχθρός, -ά, -όν, hated, hateful;
as *subst.*, an enemy.

ἐχρήν, *imperf. of χρή*.

ἐχρησε(ν), *aor. of χράω*.

ἐχω, ἔω (σχήσω), ἔσχον, ἔ-
σχηκα, (1) *trans.*, have,
hold, stay, stop; *with inf.*,
have the power to, be able
(614); (2) *intrans. lit.* hold
oneself; *σχές* (963), hold!
forbear! ᾤδε ἔχει (1195),
so (the matter) stands; (3)

mid. ἔχομαι (with gen.), cling
to.

ἕως, *adv.*, so long as.

ἕω, ἕης, &c., *part. ὦν, inf.
ῆν*, live (*contracts into η
not α*).

ζεύγ-νυμι, ζεύτω, yoke.

Ζεύς, Διός, *m.* Zeus, the king
of gods and men.

ζέω, ζέσω, boil.

ζή, ζήν. See ζάω.

ζήλος, *m.*, rivalry.

ζηλόω, strive for.

ζητέω, seek.

ζή, *f.*, life (*poetic form of ζωή*).

ζυγόν (ζυγός), *n.*, yoke.

ζωή, *f.*, life.

ζώνη, *f.*, girdle (*Eng. zone*).

ῆ, interrogative particle.

ῆ, or, ἦ . . . ῆ, either . . . or.

ῆ, from ὅ, ῆ, τό.

ῆ, from ὅς, ῆ, ὅ.

ῆ, from ὅς, ῆ, ὅ.

ἡγεμών, -όνος, *c.*, guide.

ἡγέομαι, -ήσομαι, ἡγήμαι, think,
consider; *with dat.*, lead.

ἡδέ, and (*poetic word*).

ἡδε, from ὅδε, ἡδε, τόδε.

ἡδέως, *adv.*, gladly.

ἡδη, *adv.*, now, immediately,
already.

ἡδύ-λογος, -ον, sweet-speak-
ing, sweet-voiced.

ἡδύς, -εῖα, -ύ, sweet.

Ἡδωνός, -όν, Edonian. See
1153, note.

ἡκιστα, *adv.*, least; hence *in
an answer*, by no means.

ἡκριβικώς. See ἀκριβώς.

ἦκω, *imperf. ἦκον*, am come.

ἦλθον. See ἐρχομαι.

ἦλιος, *m.*, the sun; in l. 1067,
the Sun God (*personified*).

ἤλυσαι, *f.*, going, step.
 ἡμαρ, -ατος, *n.*, day (*poetical*).
 ἡμέρα, *f.*, day; καθ' ἡμέρας,
 daily.
 ἡμος, when (*poetic word*).
 ἦν, *imperf.* of εἰμί.
 ἦν = εἶν.
 ἦν, *from* ὅς, ἡ, ὅ.
 ἡνεγκον, *aor.* of φέρω.
 ἡνίκα, when (*poetic word*).
 ἡπύω, say, utter (*poetic word*).
 ἡράσθην. See ἔραμαι.
 ἦσμεν. See οἶδα.
 ἡσσάομαι, be worsted.
 ἡσσον, *adv.*, less.
 ἡσυχος, -ον, *adj.*, calm; so, at
 rest, idle, silent (1109).
 ἦσω, *fut.* of ἵημι.
 ἦχώ, -ους, *f.*, sound, 156;
 Echo (*personified*).

θ' = τε.

θαῖος, *m.*, seat (*poetic word*).
 θάλαμος, *m.*, bridal chamber.
 θαλάσσιος, -α, -ον, of the sea,
 sea-.
 θαλασσο-πλαγκτος, -ον, made
 to wander o'er the sea, sea-
 tossed.
 θάμβος, -ους, *n.*, amazement.
 θανάσιμος, -ον, deadly.
 θάνατος, *m.*, death.
 θάπτω, bury.
 θαρσέω, be of good courage.
 θάρσος, -ους, *n.*, confidence.
 θάσσω (*only pres.*), sit (*idle*).
 θαύμα, *n.*, marvel.
 θαυμάζω, *intrans.*, wonder;
trans., admire, honour.
 θεά, *f.*, goddess, 463.
 θεάομαι, -άσομαι, gaze at.
 θεῖος, -α, -ον, inspired by a
 god. See 87, note.
 θέλω = ἐθέλω.

θεό-δμητος, -ον, god-built.
 θεό-θεν, *adv.*, from the gods.
 θεός, *m.*, a god; πρὸς θεῶν, by
 the gods.
 θεραπαινά, *f.*, hand-maid.
 θεραπῆνη (*Dor.* θεραπῆνα) *f.*, either
 (1) for θεραπαινά = a hand-
 maid, or (2) a habitation,
 dwelling. See note, 482.
 θεσπι-φδός, -όν, chanting in
 prophetic strain, hence in-
 spired.
 Θέτις, -ίδος, *f.* A daughter of
 the sea-god Nereus, wife of
 Peleus, mother of Achilles.
 θήκη, *f.*, chest.
 θήλυς, -υ (*and* -υς, -εια, -υ),
 female.
 θήρ, θηρὸς, *m.*, wild beast.
 θησαυρός, *m.*, treasure.
 Θησεΐδης, -ου, *m.* Son of the
 Athenian hero Theseus,
 125, note.
 θιγ-γάνω, θίξομαι, ἔθιγον, touch
 (*with gen.*).
 θνησκω, θανούμαι, ἔθανον, τέ-
 θνηκα, die, be slain.
 θνητός, -ή, -όν, mortal; *subst.*,
 a mortal.
 θοίνη, *f.*, feast.
 θοός, -ά, -όν, swift.
 θόρυβος, *m.*, noise, clamour,
 tumult.
 θρασύνομαι, be over-bold or
 insolent.
 θρασυ-στομέω, be bold (*inso-*
lent) of tongue.
 θρεφθῆναι, *aor. inf. pass.* of
 τρέφω.
 Θρήκη, *f.* Thrace, a country
 to the north of the Aegæan
 sea.
 Θρήκιος, -α, -ον, Thracian.
 Θρήξ, Θρηκός, *adj. and subst.*,
 Thracian.

θρηνέω, wail for, lament.
 θρήνος, *m.*, lamentation, dirge.
 θυγάτηρ, -τρός, *f.*, daughter.
 θύμα, -ατος, *n.*, sacrifice.
 θυμός, *m.*, wrath.
 θυμόομαι, am angry; τὸ
 θυμούμενον, wrath.
 θυσία, *f.*, sacrifice.
 θυσίαν, *Dor. gen. pl. of θυσία.*
 θαύσσω, cry out, shout [*perh.*
 from *θάς*, a jackal].

Ἰδῆ, *Dor. Ἰδα, f.* Ida, a
 mountain near Troy.
 Ἰδαῖος, -α, -ον, of Ida; βούτης
 Ἰ. = Paris.
 ἰδίᾳ, *adv. dat.*, in private,
 individually.
 ἰδιος, -α, -ον, private, indivi-
 dual, personal.
 ἰδοῦ, *imperat. of εἰδόμεν.*
 ἰδοῦ, *adv.*, lo! behold!
 ἱερεύς, -ίας, *m.*, priest.
 ἱερός, -ά, -όν, sacred.
 ἵω (*only in pres. tenses*), sit.
 ἱμῖ, ἦσω, ἦκα, εἶκα, εἶμαι,
 εἶθην, send; utter (338);
intrans., betake oneself,
 rush, 164, note.
 ἰθι, *imperat. of εἶμι*, ibo.
 ἱκέσιος -α, -ον, of suppliants.
 ἱκετεύω, *trans. and intrans.*,
 supplicate, entreat.
 ἱκέτις, -ιδος, *f.*, a (*female*) sup-
 pliant.
 ἱκνέομαι, ἵζομαι, ἱκόμεν, ἵγμαι,
 come to.
 Ἰλιάς, -άδος, (1) *f. adj.*, of
 Ilion; (2) *subst.*, (a) Trojan
 woman, (b) Troy.
 Ἰλιον, *n.*, Ilion, Troy.
 Ἰλῖος, -α, -ον, Ilian, Trojan.
 ἴνα, *conj.*, in order that, *with*
subj. and opt.; *adv.*, where,

where'n (*with indic.*). See
 note 818 for special use with
indic.

ἵππότης, -ου, *m.*, horseman.
 ἱρά, *neut.*, for ἱερά, sacred
 things (*rites*).
 ἴσος, -η, -ον, equal, hence fair,
 just.
 ἵσστημι, στήσω, ἕστησα, (ἕσ-
 την), ἕστηκα, ἑστάθην, *trans.*
tenses, make to stand, set,
 place; *intrans.*, stand. See
Appendix, note C.
 ἱστός, *m.*, mast.
 ἰσχύω, be strong; πλείον ἰ.,
 be stronger than, prevail
 over.
 ἰσχω (*only in pres. tenses, colla-*
teral form of ἔχω), hold,
 stop.
 ἴσως, *adv.*, equally, perhaps.
 ἶχνος, -ους, *n.*, track, hence
 foot.
 ἰώ, *interj.*, oh! ah! alas!
 κάγω, κἀγωγε = καὶ ἐγώ (*crasis*).
 καθ' = κατὰ (*crasis*).
 καθ-αιμάσσω, *aor. καθήμαξα*,
 make bloody [*αἷμα*].
 καθ-αιρέω, over-power.
 καθ-εἶλον, *aor. of καθ-αιρέω*.
 καθ-εἶς, *aor. part. of καθ-ίημι*.
 καθ-έξω, *fut. of καθ-έχω*.
 καθ-ίημι, let down, lower.
 καθ-οράω, κατόψομαι, κατείδον,
 behold.
 καί, *conj.*, and, also, even.
 καὶ δῆ. See note, 758.
 καὶ μὴν. See note, 216.
 καινός, -ή, -όν, new, fresh,
 strange.
 καί-περ, *adv.*, although (*with*
part.).
 καιρός, *m.*, a point of time,

season, crisis ; *ἐς καιρόν*,
at a suitable time, 666.
κακόγλωστος, -ον, *adj.*, ill-
tongued.
κακός, -ή, -όν, bad, evil ; *subst.*,
κακά, evils, 233 ; reproaches,
abuse, 375.
κακύνομαι, behave badly.
κακῶς, badly, ill, miserably.
καλέω, *καλῶ*, *ἐκαλέσα*, *κέκληκα*,
-μαι, *ἐκλήθην*, *κεκλήσομαι*,
call.
καλλι-διφρος, -ον, of the fair
chariot.
κάλλιστα, *superl.* of *καλῶς*,
most gloriously.
κάλλος, -ους, *n.*, beauty.
καλός, -ή, -όν, fair, beautiful,
good, noble.
καλῶς, *adv.*, nobly, honour-
ably. See *δράω*.
κάμ' = καὶ ἐμέ (crasis).
κάμαξ, -άκος, *f.*, spear-shaft,
lance.
κάμνω, *καμοῦμαι*, *ἐκάμον*, *κέ-*
μηκα, grow weary, hence
suffer.
κάμπτω, *κάμψω*, bend, 1150 ;
intrans., turn, 1079.
κάν = καὶ ἄν. κᾶν = καὶ ἐν
(crasis).
κάνάθρησον = καὶ ἀνάθρησον
(crasis).
κανών, -όνος, *m.*, *lit.* a straight
rod (for measuring, &c.),
hence rule, standard.
κίπεί = καὶ ἐπεί (crasis).
κάπειτα = καὶ ἔπειτα (crasis).
καπνός, *m.*, smoke.
κάρα (only in nom. and acc.),
head ; *Κασάνδρας κάρα*, 677,
note.
καρδία, *f.*, heart.
καρπός, *m.*, fruit.
κάρσενων = καὶ ἀρσένων (crasis).

καρτερῶ, persist, continue.
καρύξ(α), *Doric* for *κηρύξ(α)*.
καρχήσιον, *n.*, *lit.* a drinking
cup, hence (from its shape),
mast-head of a ship.
κάς = καὶ ἐς (crasis).
Κασάνδρα, Cassandra, daugh-
ter of Priam, gifted with
prophecy by Apollo, went
to Greece with Agamem-
non, and was there slain
by Clytaemnestra.
κάσθeneis = καὶ δασθενεῖς (crasis).
κάσις, -ιος, *c.*, brother, 428 ;
sister, 361, 944.
κάτ(α) = καὶ εἴτα (crasis).
κατά, *prep.* with *gen. and acc.*,
(1) with *gen.*, down from ;
(2) with *acc.*, down =
throughout (*κατ' ὅστυ*), in
(*κατὰ θρήκην*). Phrases, *κατ'*
ἵχνος, on their track ; *καθ'*
ἡμέραν, day by day ; so
κατ' ἡμάρ.
κατα-θνήσκω, die, be slain.
κατα-κέχρωσμαι, *perf.* of *κατα-*
χρώννυμι.
κατα-κτείνω, slay, kill.
κατα-παύω, make to cease.
κατάρα, *f.*, curse.
κατ-άρατος, -ον, accursed.
κατ-άρχομαι, begin, com-
mence.
κατα-σκάπτω, dig down, over-
throw ; *aor. pass.* *κατε-*
σκάφην.
κατά-σκοπος, *m.*, spy.
κατα-στάζω, -ζω, shed, 760,
note ; wet, 241.
κατα-τείνω, *lit.* stretch down
tight, (*mid.*) stretch one-
self = strive ; *part.* = ve-
hement, contentious.
κατα-χρώ-ννυμι, -εχρώσμαι,
-εχρώσθην, stain, 911.

κατ-εἶπον (*aor. with no pres.*),
denounce, betray.

κατ-εἶχον. *See* κατ-έχω.

κατ-έκταν, *poetic aor. of κατα-κτείνω.*

κατ-ερείπω, -ερείψω, -ηρείφθην,
overthrow.

κατ-εσκάφην, *aor. pass. of κατα-σκάπτω.*

κατ-έσχον. *See* κατ-έχω.

κατ-έχω, κατέβω (*κατα-σχήσω*),
κατέσχον, hold back, detain, restrain, seize (1166), occupy, dwell in (81).

κατ-θανεῖν, *aor. inf. of κατα-θνήσκω.*

κάτι = καὶ ἔτι (*crasis*).

κάτ-οχος, -ον, subject to.

κατ-όψομαι. *See* καθ-οράω.

κάτω, *adv.*, below, *esp. referring to the under-world.*

κατ-ὠρυξ, -υχος, *f.*, cavern, pit [*δρύσσω*, dig].

καυτός = καὶ αὐτός (*crasis*).

κείμαι, κείσομαι, lie, lie low.

See notes, 16, 292.

κείνος = ἐκείνος.

κέκαρμαι. *See* ἀπο-καίρω.

κέκτημαι, *perf. of κτάομαι.*

κέλαδος, *m.*, din, loud shout.

κέλευσμα, -ατος, *n.*, command.

κελεύω, bid, command.

κέλλω, κέλω, ἐκελσα, put into harbour, 1057, *note*.

κενός, -ή, -όν, empty, devoid of (*with gen.*), 230 ; useless, vain, 824.

κεντέω, pierce, stab.

κερδαίνω, -δανώ, ἐκέρδανω, gain, 518, *note*.

κέρδος, -ους, *n.*, gain.

κερκίς, -ίδος, *f.*, the rod by which the threads of the woof

were driven home, so as to make the web even and close ; hence the garment spun by the loom, 1153, *note*, and in *pl.*, the loom, 363.

κευθίων, -ώνος, *m.*, hiding-place.

κευθώ, κεύσω, ἔκευσα, κέκευθα, hide.

κέκρωσμαι, *perf. pass. of χρών-νυμι.*

κηδεστής, -οῦ, *m.*, kinsman.

κηδεύω, make a marriage-alliance, marry.

κηλητήριος, -α, -ον, propitiatory.

κηλῖς, -ίδος, *f.*, stain.

κήρυγμα, -ατος, *n.*, announcement.

κήρυξ, -ύκος, *m.*, herald, messenger.

κηρύσσω, announce, proclaim, invoke (148).

κίδναμαι (*only in pres. tenses*), be spread.

κίνδυνος, *m.*, danger.

κινέω, move, disturb.

Κισσεύς, -έως, *m.*, Cisseus, a Thracian king, father of Hecuba.

κισσός, *m.*, ivy.

κλαίω, κλαύσομαι, -σοῦμαι, ἔκλαυσα, κέκλαυμαι, weep ; *trans.*, weep for, lament for.

κλέμμα, *n.*, a thing stolen, 618, *note* [*κλέπτω*, steal].

κλέος, *n.* (*only in nom. and acc. sing. and pl.*), fair fame, reputation.

κληρώω, apportion by lot, allot.

κλίνη, *f.*, couch.

κλύδων, -ωνος, *m.*, wave, billow.

κλυδώνιον, *n.*, wavelet (*diminutive*).
 κλύω, *ἔκλυον*, *aor. imperat.*
 κλύθι, hear, listen, listen to.
 κοιμίζω, lull to sleep, *i. e.* kill, 474; *mid.*, sleep, 826.
 κοινός, -ή, -όν, common, joint.
 κοίτη, *f.*, bed, hence lair (*of wild beasts*), 1084, *note*.
 κολεός, *m.*, sheath (*of a sword*).
 κόμη, *f.*, hair (*of the head*), usually *pl.*
 κομίζω, bring, conduct, escort, carry, carry off.
 κομιστήρ, -ήρ, *m.*, conductor.
 κόμπος, *m.*, vaunt, boast.
 κόνη, -ως (-εος), *f.*, dust.
 κόπης, -ως, *m.*, prater, cunning speaker, 134, *note*.
 κόρη, *f.*, girl, daughter; pupil of the eye, 972.
 κορμός, *m.*, log [*κείρω*, *lop*].
 κορυφή, *f.*, top.
 κόσμος, *m.*, ornament, decoration.
 κοῦ, κοῦκ = καὶ οὐκ (*crasis*).
 κοῦρη = κόρη.
 κραίνω, κρανῶ, *ἐκρانا*, *ἐκράνθην*, accomplish, carry (*a vote*).
 κρᾶτα, *n.* (*nom. κράς not found*), head.
 κρατέω, *neuter*, have power, might; *with gen.*, prevail over, rule, overpower.
 κράτος, -ους, *n.*, might; *with gen.*, mastery over, 883.
 κραυγή, *f.*, outcry, shouting.
 κρείσσω, -ον, *used as comp.* of ἀγαθός, stronger, better; κρείσσονα ἢ φέρειν, too great to be borne (*lit. to bear*).
 κρῖνω, κρινῶ, *ἐκρίνα*, *ἐκκρικα*,

-μαι, *ἐκρίθην*, judge, decide, (89) interpret.
 κρόκεος, -ον, saffron-coloured.
 Κρονίδης, -ου, *m.*, son of Crōnos.
 κρουνός, *m.*, spring, fount.
 κρυπτός, -ή, -όν, stealthy.
 κρύπτω, -ψα, *ἐκρύφα*, *κέκρυμαι*, *ἐκρύφθην*, hide, conceal, *with double acc.*, 570; so, hide in the ground, bury.
 κρύφιος, -α, -ον, by stealth.
 κταν-. *See* κτείνω.
 κτάομαι, κτήσομαι, κέκτημαι, *ἐκτήθην*, get, win; *in perf.*, have, own; *κτηθείς*, *pass. sense*, brought.
 κτείνω, κτενῶ, *ἐκτεῖνα*, *ἐκτάνω*, kill, slay.
 κτύπος, *m.*, outcry, din.
 κύκλος, *m.*, circle, orb.
 κυκλόμαι, encircle.
 κύμα, -ατος, *n.*, wave, billow.
 κυν-ηγέτης, -ου, *m.*, hunter; *lit.* dog-leader.
 Κύπρις, -ιδος, *f.* Cypris, a name of the goddess Aphrodite, derived from the isle of Cyprus, where she was especially worshipped; hence love, 825.
 κύρῳ, meet with, light upon, obtain; *intrans.*, happen, befall.
 κύων, κυνός, *c.*, dog, hound.
 κῶλον, *n.*, limb.
 κώπη, *f.*, handle, hence oar, 456; hilt (*of a sword*), 543.
 λαγών, -όνος, *f.*, side, flank.
 Λαερτιάδης, -ον, *m.* Son of Laërtes, king of Ithaca, *i. e.* Odysseus.
 Λαέρτιος, *m.* Laërtius = Laërtes.

λαθών, *aor. part. of λαθάνω*.
 λάθρα, secretly.
 λαιμός, *m.*, throat.
 λαιμό-τομος, *-ον*, with the throat cut.
 λαῖφος, *-ους, n.*, a sail.
 λαιψηρός, *-ά, -όν*, swift, fleet.
 Λάκαινα, a Laconian (Spartan) woman, 441, 651.
 λαμβάνω, λήψομαι, ἔλαβον, εἶληφα, *-μμαι, ἐλήφθην*, take, get, receive, seize, take hold of.
 λαμπρός, *-ά, -όν*, bright.
 λανθάνω, λήσω, ἔλαθον, λείληθα, *-σμαι*, escape the notice of (*with acc.*).
 λαός, *m.*, a people; *pl.*, host, 553.
 λάσκω, λακήσομαι, ἐλάκησα (ἐλακον), λέλακα, speak of, mention, 678; cry aloud, 1110.
 λάτρις, *-ιος, f.*, hand-maiden.
 Λατώ, *Dor. for Δητώ*.
 λέγω, λέξω, ἔλεξα (εἶπον), εἶρηκα, ἐλέχθην, say, speak, declare, speak to, address, speak of; *pass.*, be reported.
 λε-ηλατέω, drive off booty [*λέια, booty; ἔλα-, drive*].
 λέιπω, *-ψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην*, leave.
 λεκτός, *-ή, -όν*, chosen, picked.
 λέκτρον, *n.*, couch, *esp.* marriage-couch.
 λέλακα. See λάσκω.
 λευρός, *-ά, -όν*, smooth.
 λεύσσω, gaze, gaze at.
 λέχος, *-ους, n.*, couch, marriage-couch.
 λέχριος, *-α, -ον, lit.* slanting, sideways. See 1026, note.
 λέως, *-ώ, m.*, host.

Λήμνος, *f.* Lemnos, an island in the Aegæan sea.
 Λητώ, *-ους, f.* Leto (in Latin, Latona), mother of Apollo and Artemis.
 λιάζομαι, ἐλιδάσθην, bend or turn aside. See note, 100.
 λίαν, *adv.*, very, excessively; τὸ λ., excess, 591, note.
 λιμήν, *-ένος, m.*, harbour.
 λίμνη, *f.*, pool, lake, sea.
 λινό-κροκος, *-ον*, flax-woven.
 λιπαίνω, make fat, enrich.
 λίσσομαι, pray, entreat.
 λιτή, *f.*, prayer, entreaty.
 λογάς, *-άδος*, selected, chosen.
 λόγος, *m.*, word, argument, story, speech, conversation.
 λόγχη, *f.*, spear, lance.
 λογχο-φόρος, *-ον*, lance-bearing.
 λουδορέω, rail at.
 λοιπός, *-ή, -όν*, left, remaining.
 λοιστός, *-α, -ον*, left, remaining; τὸ λοιπόν, at last.
 λουτρόν, *n.* (*usually in pl.*), water (*for washing*), 780; bath, 1281; washing, 611.
 λούω, wash.
 λύκος, *m.*, a wolf.
 λύμη, *f.*, shame, outrage.
 λυπέω, *trans.*, pain, grieve.
 λύπη, *f.*, pain, grief.
 λυπρός, *-ά, -όν*, grievous.
 λύω, loosen, unfurl; *pass.*, be relaxed, fail.
 λώβη, *f.*, outrage, ruin.
 μ' = με, *from ἐγώ*.
 μάθημα, *-ατος, n.*, learning, science.

μαίνομαι, *μανοῦμαι*, μέμνη, *ἐμάνην*, am mad.

μάκαρ, *-αρον-αιρα*, -α, blessed (of the gods).

μακρός, -ά, -όν, long; *διὰ μακροῦ*, for a long time, 320, note.

μάλα, *adv.*, much. See note, 1037.

μάλιστα, *adv.*, most, especially, certainly (*superl.* of μάλα).

μᾶλλον, *adv.*, more, rather, 377, note (*compar.* of μάλα).

μανεῖν, *aor. opt.* of μαίνομαι.

μανθάνω, *μαθήσομαι*, *ἐμαθον*, *μεμάθηκα*, learn, learn of.

μαντι-πόλος, -ον, *adj.*, inspired.

μάντις, -εως, *m.*, seer.

μάνυσον, *Dor.* for μήνυσον.

μαργάω, rage.

μάρπτω, -ψω, seize.

μαστεύω, seek after.

μαστός, *m.*, breast.

μᾶτεύω, seek.

μάτην, *adv.*, in vain, to no purpose.

μάτηρ, *Dor.* for μήτηρ.

μάχομαι, *μαχοῦμαι*, *ἐμαχεσάμην*, *μεμάχημαι*, fight.

μέγα, *adv.*, greatly, very.

μέγας, -άλη, -α, great.

μεθ' = μετά.

μεθ-ήχ' = μεθ-ήκε, *aor.* of μεθί-ημι.

μεθ-ίημι, -ήσω, let go, release; throw, fling; suffer, allow; *mid.*, leave hold of (*with gen.*), 400; μέθες (λόγον), cease, 888.

μειζόνως, *compar. adv.*, more, worse.

μείζων, -ονος, greater.

μελάγ-χρος, -ωτος, dark-skinned, swarthy.

μέλαθρον, dwelling; *μ. οὐράνιον*, the hall of heaven.

μελαν-αυγής, -ής, dark-gleaming.

μελανό-πτερος, -ον, black-winged.

μελανο-πτέρυξ, -υγος, black-winged.

μέλας, -αινα, -α, black, dark.

μέλει, it is a care or concern; οὐδὲν μέλει μοι = I care nothing, 1274.

μέλεος, -ον or -α, -ον, wretched, hapless.

μέλλω, -ήσω, be about to; hesitate, delay, 726; τὸ μέλλον, what is to be.

μέλος, -ους, *n.*, limb.

μέλος, -ους, *n.*, a strain, song.

μémνημαι, remember, *perf.* of μμνήσκομαι.

μέμφομαι, find fault with, blame (*acc.* of person, *gen.* of the cause).

μέν, particle used to show that the word or clause with which it stands answers to a following word or clause, which is introduced by δέ: μέν . . . δέ = on the one hand . . . on the other, but μέν may often be left untranslated. Combined μέν οὖν, nay rather, so then, 798; μέντοι, however, nevertheless, after all, 600.

μένω, μενῶ, *ἐμείνα*, *μεμένηκα*, remain, wait.

μέριμνά, *f.*, care, source of care.

μέρος, -ους, *n.*, part, share; ἐν μέρει, in turn, 1130; τὸ ἐκείνου μ., with regard to

- him, 989 (*lit.* as to his part).
- μεσο-νυκτιος, -ον, at midnight.
- μέσος, -η, -ον, middle, the middle of; ἐν μέσοις, in their midst, 531; ἐν μέσῳ, in the middle, 1150.
- μέσως, *adv.*, moderately; οὐ μέσως (1113) = considerably.
- μετά, *prep.* with *acc.*, *gen.* and *dat.* (the last in poetry only): with *acc.*, after, in quest of; with *gen.*, with, among; with *dat.*, among, amidst, 355, *note*.
- μετα-κλαίω, lament.
- μεταξύ, *adv.* = *prep.*, between.
- μετα-πίμπω, send after.
- μετ-άριστος, -ον, upright.
- μετά-στασις, -εως, *f.*, change.
- μετα-στείλω, come after, seek.
- μετ-έρχομαι, -ήλθον, come after, come to fetch.
- μέτ-εστι (from μέτ-ειμι), there is a share.
- μή, *not*, the negative of thought as οὐ of statement; hence especially used with imperatives, in conditions and wishes. μή σύ γε (πείνησς), do not so; εἰ μή, if not, unless, except.
- μη-δέ, and not, nor yet, not even.
- μηδ-είς, μηδεμία, μηδέν, no one, nothing; *adv. neut.*, μηδέν, in no way, not at all, 372, &c.
- μήθ' = μήτε.
- μήν, particle used to strengthen asseverations; ἤ μήν, in very truth; καὶ μήν, and look you, 216, 317, 665, *notes*.
- μηνύω, reveal, declare.
- μή-ποτε, *adv.*, lest ever, never.
- μή-πω, *adv.*, not yet.
- μή-τε, and not, neither, nor; μήτε . . . μήτε, neither . . . nor.
- μήτηρ, -τρός, *f.*, mother.
- μιαί-φόνος, -ον, blood-defiled.
- μικρός, -ά, -όν, little, small; *comp.* ἐλάσσων, 892.
- μι-μνη-σκω, μνήσω, ἐμνησα, μέμνημαι, ἐμνήσθην, remind; *mid.*, remember.
- μισθός, *m.*, hire, pay, reward.
- μίτρα, *f.*, snood, headband.
- μολ-. See βλώσκω.
- μολπή, *f.*, song, strain.
- μόνον, *adv.*, only.
- μονό-πεπλος, -ον, wearing only one garment, 933, *note*.
- μόνος, -η, -ον, alone.
- μόρος, *m.*, doom, fate.
- μορφή, *f.*, form, shape.
- μόσχος, *f.*, young heifer. 205; hence maiden, 526.
- μοχθέω, toil.
- μόχθος, *m.*, toil, labour.
- μῦθος, *m.*, word, speech, counsel.
- μυρίος, -α, -ον, countless, vast.
- μυχός, *m.*, innermost part, recess.
- μῶν = μή οὖν (*crasis*), *interrog. adv.* expecting the answer No; surely not?
- ναίω (only in *pres.* and *impf. tenses*), dwell.
- νᾶός, *m.*, (1) temple; (2) *gen.* of ναῦς, 1263.
- νασμός, *m.*, stream.
- νᾶσος, *Dor.* for νήσος.
- ναύ-λοχος, -ον, harbouring ships.
- ναῦς, νέως (ναός), *f.*, ship.
- ναυ-στολέω, go by ship, sail.

ναύτης, -ov, *m.*, sailor; used as adjective, 921.

ναυτικός, -ή, -όν, of sailors.

ναυτίλος, *m.*, a sailor (*poetic word*).

νεάνις, -ov, *m.*, young man.

νεάνις, -ιδος, *f.*, maiden.

νεκρός, *m.*, dead body, corpse.

νέμω, -ῶ, *ἔνεμα*, *νενέμηκα*, attribute, assign. See note, 868.

νέος, -α, -ov, young, new; hence strange.

νεο-σφαγής, -ές, fresh slain.

νίρθε(ν), *adv.*, below; τοὺς γῆς ν., the gods of the under-world.

νεύω, nod or beckon.

νέφος, -ous, *n.*, cloud; hence multitude.

νεῶν, from ναῦς.

νεωστί, *adv.*, lately; τοὺς ν. δεσπότας, our new masters.

νή-νεμος, -ov, still, silent [*νή*, not; *ἄνεμος*, wind].

νήσος, *f.*, island.

νικάω, conquer, surpass.

νιν = him, her (*poetic*).

νομίζω, be accustomed, 326, note.

νόμος, *m.*, custom, usage, law; strain, 685.

νόστιμος, -ov, returning.

νόστος, *m.*, return home.

νότις, -ιδος, *f.*, water (*poetic*).

νοῦς (*νόος*), νοῦ, *m.*, mind.

νύκτερος, -ov, nightly, by night.

νύμφη, *f.*, bride.

νυμφίος, *m.*, bridegroom.

νῦν, *adv.*, now.

νυν, *enclitic*, so, therefore, then.

νύξ, *νυκτός*, *f.*, night.

ὠτόν, *n.*, usually *pl.*, back.

ξείνος, *Ionic* = ξένος.

ξενία, *f.*, relation of a guest-friend, hospitality.

ξενό-κτονέω, slay a guest.

ξένος, (1) *m. subst.*, a guest-friend, or one of two parties bound by ties of hospitality, i. e. either guest or host; (2) *adj.*, -ov or -η, -ov, foreign.

ξίφος, -ovs, *n.*, sword.

ξύγγ-, ξύμ-, ξύν-. See συ-.

ξυν-εχώρουν. See συγ-χωρέω.

ξύστών, a spear, 920 [ξύω, polish]; *ξύ* polished shaft.

ὅ, ἡ, τό, article, the; with *inf.*, τὸ κατθανεῖν, death, 356; *cp.* 260, 378, 600; with *adj.*, τὸ δοῦλον, slavery, 332; τὸ θυμούμενον, wrath, 299; with participles, translated by relative and verb, τοὺς κάτω σθένοντας, those who rule in the under-world; οἱ μὲν . . . οἱ δέ, some . . . others; (*rel.*) τήν = ἤν, 636.

ὅ, from ὅς, ἡ, ὅ.

ὀγκόομαι, be puffed up, or vain.

ὅδε, ἥδε, τόδε, this, often used to point at a person, 339, 860, and especially referring to oneself, 203; τῇδε, thus, 1007.

ὁδός, *f.*, way.

ὀδυρμα, -ατος, *n.*, ὀδυρμός, *m.*, lamentation, complaint.

ὀδύρομαι, lament.

Ὀδυσσεύς, (Ὀδυσσεύς) -έως, *m.* Odysseus (Ulysses), king of Ithaca, the most cunning Greek at Troy.

ὄζος, *m.*, offshoot, scion.

οἶ, ah! alas!

οἶ' = οἶα.

οἷ, *from* δ, ἡ, τό.
 οἷ, *from* δς, ἡ, δ.
 οἷάπερ = οἷά περ, such things
 as, 1048.
 οἷδα, *pluperf.* ᾔδην, know.
 οἷσμα, -ατος, n., surge, swell
 (of the sea).
 οἷζυς, -ύος, f., woe.
 οἷκαδε, homewards.
 οἷκίζω (*aor.* ᾔκισα, *perf.* *mid.*
 ᾔκισμαι), cause to dwell,
mid., dwell.
 οἷκος, m., house, family; *pl.*,
 the tents.
 οἷκ-οῦρος, f., house-keeper,
 mistress.
 οἷκτείρω, pity (*aor.* ᾔκτειρα).
 οἷκτίζω, pity (*aor.* *mid.* ᾔκτι-
 σάμην).
 οἷκτος, m., pity, compassion;
 δι' οἷκτου ἔχειν, regard with
 pity, 851, *note*.
 οἷκτρός, -ά, -όν, piteous, piti-
 able.
 οἷκτρότατος, *superl.* of οἷκτρός.
 οἷκτρῶς, *adv.*, piteously, piti-
 ably.
 οἷ-μοι, ah me! woe is me!
 οἷμωγή, f., wailing, lamenta-
 tion.
 οἷος, -α, -ον, *relative pron.*, *correl.*
 of τοῖος, of such a kind as,
 such as; of what kind,
 what; οἷός τε, able (*lit.*
 such as to . . .).
 οἷσθα, *from* οἷδα.
 οἷσω, *from* φέρω.
 οἷχομαι, *imperf.* ψυχόμεν, οἷχῆ-
 σμαι, am gone; *imperf.*,
 had gone, *see note*, 141; be
 lost, perish, be undone,
 822, 1231.
 ὀλβιος, -ον, or -α, -ον, happy,
 blessed.
 ὀλβος, m., happiness.

ὀλέθριος, -ον, deadly.
 ὀλλύμι, ὀλώ, ὤλεσα, ὀλώλεκα,
 ὀλόμην (ὀλώλα = I am un-
 done, 784; destroy; *mid.*,
 perish.
 ὀμ-αρτή, *adv.*, together.
 ὀμ-ιλος, m., crowd.
 ὀμ-μα, -ατος, n., eye; sight,
 1045.
 ὀμό-δουλος, f., fellow-slave.
 ὀμοιος, -α, -ον, like, similar.
 ὀμφαλός, m., navel.
 ὀμως, *adv.*, nevertheless.
 ὀμῶς, *adv.*, equally.
 ὀν, *from* ὦν.
 ὄν, *from* ὄς, ἡ, δ.
 ὀναίμην, *aor. opt.* of ὀνίσκημι.
 ὀνειδίω, *aor.* ὀνείδισα, blame,
 upbraid, throw in one's
 teeth.
 ὄνειρον (ὄναρος, 89), n., dream.
 ὄνειρό-φρων, -ονος, *adj.*, skilled
 in dreams.
 ὄνη-σις, -εως, f., benefit, profit.
 ὀνήνημι, ὀνήσω, ὤνησα, ὤνήμην,
 ὤνηθην, benefit; *mid.*, en-
 joy, *with gen.*, 997.
 ὄνομα, n., name.
 ὄνυξ, -υχος, m., nail.
 ὀπ-, *acc.* ὄπα, *defective noun*,
 voice, word.
 ὀπάων, -ονος, m., attendant.
 ὀπλα, n., *pl.*, arms, weapons.
 ὀποῖος, -α, -ον, of what kind;
adv. acc., ὀποῖα, like, 398,
note.
 ὀπου, *adv.*, where, when.
 ὀπως, *conj.*, in order that;
adv., as.
 ὀράω, ὀφίμαι, εἶδον, εἰώρακα,
 -αμαι (ᾤμμαι), ὤφθην, *see*,
 look at; look for, await,
 901.
 ὄρεος, -ον or -α, -ον, of the
 mountain.

ὄρεστρος, -α, -ον, of the mountain.

ὄρθος, -ή, -όν, upright, i. e. undestroyed; steep, lofty, 221. See note, 972.

ὄρῳ, support, raise.

ὀρίζω, ὀρίζω, ὀρίζω, perf. pass. ὀρίσμαι, determine, define, 801; part, sever, 941; pass (a vote), 259.

ὄρισμα, n., boundary. See 16, note.

ὀρμάω, lit. set in motion; so, hurry away, 145; mid., be hurled, 1041.

ὄρμος, m., anchorage.

ὄρνις, -ίδος, c., bird.

ὄρ-νύμ, ὄρσω, ὄρσα, ὄρπα, arouse.

ὄρος, m., boundary; district.

ὄρρωδώς, dread, fear.

ὄρφανός, -όν or -ή, -όν, bereft of.

ὄς, ἡ, ὅ, rel. pron., who, which;

ὅ = δι' ὅ, wherefore, 13;

ἔστιν ὅ, there is a point in which, 857, note.

ὅσιος, -α, -ον, holy, righteous.

ὅσος, -η, -ον, as great (much) as, how great (much); pl.,

how many, as many as; adv. acc., ὅσον, as much as; ὅσον

οὐ, all but, 143, note; ὅσον τάχος, with all speed, 1284.

ὅσ-περ, ἥπερ, ὅπερ, who, which.

ὅσσε, -αν (dat. -οις), eyes.

ὅσ-τε, ἥτε, ὅτε, who, which.

ὅσ-τις, ἥτις, ὅ τι (who, which), whoever, whichever.

ὅστούν, ὀστέον, n., a bone.

ὅτ' = ὅτε.

ὅτ-αν, whenever, when, with subj. See Appendix, note A.

ὅτε, when.

ὅτου, gen.; ὅτω, dat. of ὅστις.

οὐ, οὐκ, adv., not, used especially

(like Lat. non) in statements and with the ind.; οὐ μή, see note, 1039.

οὐ, adv., where.

οὐδας, -εος, n., the ground.

οὐ-δέ, and not, nor yet, not even.

οὐδ-είς, οὐδεμία, οὐδέν, no one.

οὐδέ-ποτε, never.

οὐδέ-πω, not yet.

οὐκ-έτι, no longer.

οὐκ-οὖν, therefore.

οὐκ-οὖν, not therefore; used in asking question, 251.

οὐμοί = οἱ ἐμοί (crasis).

οὐμός = ὁ ἐμός (crasis).

οὖν, so, then, therefore.

οὐνεκα, for the sake of, following its gen.

οὐ-περ, where.

οὐ-ποτε, never.

οὐ-πω, not yet.

οὐραν-ίδης, -ου, m., son of heaven; pl., the gods.

οὐράνιος, -α, -ον, of heaven.

οὐραϊος, -α, -ον, on the mountains.

οὐρί-θρεπτος, -η, -ον, mountain bred.

οὐρίος, -α, -ον, fair, favourable.

οὐ-τε, and not, neither, nor;

οὐτε... οὐτε, neither... nor.

οὐτι, not at all, 1039, note.

οὐ-τις, οὐτι, no one, nothing.

οὐτοι, by no means.

οὐ-τοι, from οὗτος.

οὗτος, αὕτη, τοῦτο, this; with and pers. pron., expressed or understood = 'you there!'

'ho there!' 1127, 1280.

οὕτω, οὕτως, thus, so.

οὐχί = οὐ.

ὀφείλω, -ήσω, ὀφείλῃσα, (ὀφελον), ὀφείλῃκα, -θην,

owe; with inf., be obliged

(to do), ought; *imperf.* and *aor.*, would that. See 395, *note*.

ὀφλισκάνω, ὀφλήσω, ὄφλον, ὄφληκα, -μαι, incur the charge of.

ὄχλος, *m.*, crowd, mob; heap, 1014.

ὄψις, -εως, *f.*, vision.

ὄψομαι. See ὄραω.

πα, *Dor.* for πῆ.

πάγ-χρυσος, -ον, all of gold.

παθ-. See πάσχω.

πάθος, *n.*, suffering, woe, disaster.

παῖς, παιδός, *c.*, child, son or daughter; servant (*like our 'boy'*). In 59 *παῖδες* = *female attendants of Hecuba*.

παῖω, strike, smite.

παλαιός, -ά, -όν, ancient, of old time.

πάλιν, *adv.*, again; back again; π. καὶ πρόσω, backwards and forwards.

Παλλάς, -άδος, *f.* Pallas, epithet and synonym of Ἀθάνα, tutelary goddess of Athens [perhaps an old word = Virgin].

πάλ-λευκος, -ον, quite white.

πάλλω, sway, brandish; toss, dandle.

παν-άθλιος, -α, -ον, all-forlorn.

πάν-δυρτος, -ον, all-plaintive.

παν-ούργος, -ον, villain, wretch (*lit.* up to any deed; πᾶς, ἔργον).

παν-τάλας (*like τάλας*), all-wretched, all-forlorn.

πανταχοῦ, *adv.*, everywhere.

παν-τλάμων, *Dor.* for παν-τλήμων.

παν-τλήμων, -ον = παντάλας.

παντοῖος, -α, -ον, of all kinds.

πάνυ, *adv.*, altogether, quite.

παν-ύστατος, -η, -ον, very last; *adv.*, -τον, for the last time all.

παρά (πάρα *when after its case*), *prep.*, (1) *with gen.*, from the side of; (2) *with acc.*, to the side of; (3) *with dat.*, at the side of—*thus with acc.*, to, 559; beyond, contrary to, 680; *with dat.*, with, in the house of, 19; in the presence of, among; *with gen.*, from, 615.

πάρα = πάρεστι, is here, 34, *note*.

παρα-βαίνω, pass by, escape.

παρ-αίρω (*aor.* -είλω), take away.

παρα-καλέω, -έσω, call to one's side, call aside.

παρα-στάς. See παρ-ίστημι.

παρά-σχος. See παρ-έχω.

παρά-φορος, -ον, erring, unsteady (*lit.* borne on one side).

παρα-ψύχῃ, *f.*, refreshment, comfort (*lit.* coolness; ψύχω, cool).

πάρ-εδρος, -ον, seated near.

παραῖα, *f.*, cheek.

παρ-είλον. See παρ-αίρω.

πάρ-εμι, be near, be present.

πάρεστι, it is possible. *Part.* παρών, -ούσα, -όν (τὸ παρόν, my present estate, 997).

παρ-έχω (*same tenses as ἔχω*), afford; cause; offer.

παρ-ηγορέω, advise, counsel.

παρηΐς, -ίδος, *f.*, cheek.

παρθένος, *f.*, maiden, virgin.

Πάρις, -ιδος, *m.* Paris, son of Priam and Hecuba, whose

rape of Helen caused the Trojan war.

παρ-ίστημι (*tenses like ἵστημι*), set near; in intransitive *tenses*, stand by; be at hand.

See Appendix, note C.

πάρῳθε (-θεν), *adv.*, before; with article = *adj.*, former.

πάρῳ, *adv.*, formerly; as *prep.*, in front of, δωμαίων π.

παρ-ουσία, *f.*, presence.

πᾶς, πᾶσα, πᾶν, *all, every*; in 429 πάντα (*n. pl.*), in every way.

πάσῳδος, *m.*, peg.

πάσχω, πείσομαι, πέπονθα, ἔπαθον, suffer, experience; with *adv.*, εὖ, οἰκτρὰ πάσχειν, experience good or pitiable treatment. Phrases, τί πάθω; 614, what am I to do? τί πάσχεις; what ails thee? 1127.

πατήρ, πατήρ (acc. πατέρα), *m.*, father.

πάτρα, *f.*, fatherland.

πάτριος, -α, -ον, handed down from one's forefathers, ancestral.

πατρίς, -ιδος, *f. adj.*, native.

πατρ-φός, -ον or -α, -ον, paternal, ancestral, descending from father to son.

πεδίον, *n.*, plain.

πείθω, persuade; *mid.*, be persuaded; obey (*with dat.*).

πειθῶ, -οὖς, *f.*, persuasion.

πειρ-άομαι, make trial of (*with gen.*).

πείσμα, -άρος, *n.*, cable, esp. stern-cable, 1080, note.

πελάγος, -α, -ον, of the sea.

πέλαγος, *n.*, sea, esp. open sea.

πελάζει, come near.

πέλας, *adv.*, near; with *gen.*, 486.

πέλεκυς, *m.*, axe.

πέμπω, send; convey (πεμπομένην κῆπη, sped by the oar); in *mid.*, send for.

πένομαι, be poor, be in need.

πεντήκοντα, fifty.

πέπλος, *m.*, robe, esp. of women; but in 734, of the Eastern garments of a man; 'the peplus,' 466, note.

πέπρωται, it is fated; *part.* πεπωμένος, fated; ἡ πεπωμένη, fate, destiny, 43, note.

περ, particle adding emphasis and exactness to the word to which it is attached; common with relatives.

πέρα, beyond, exceeding; with *gen.*, 714.

πέρω, -άσω, pass, cross.

πέρθω, sack, waste; *aor. part.* πέρσας.

περί, with *acc. and dat.*, about, around; *gen.*, about, concerning.

περίξ, *adv.*, all around.

περι-πίπτω (*tenses like πίπτω*), fall into, fall in with (*with dat.*).

περι-πτύσσω, enfold, envelop.

περι-πτύχή, *f.*, lit. something enfolding; fence.

περι-σός, -ή, -όν, excessive; *adv.*, περυσά (*n. pl.*), very, exceedingly.

Περσεφόνη, *f.*, Persephone, daughter of Demeter, queen of the lower world.

πίσημα, -άρος, *n.*, lit. falling, victim, 699, note [πίπτω, *cp.* cadaver].

πέτρα, *f.*, rock.

πεύκινος, -η, -ον, of pine.
 πῆ, where or whither?
 Πηλεΐδης (*patronymic*), son of
 Peleus = Achilles.
 Πήλειος, -α, -ον, of Peleus. See
 191, *note*.
 Πηλεύς, -έως, *m.* Peleus of
 Thessaly, father of Achilles.
 πῆμα, -άτος, *n.*, woe, suffer-
 ing, trouble.
 πημονή, *f.*, suffering, trouble.
 πῆνυ, *f.*, thread; *in pl.*, web,
 471.
 πικρός, -ά, -όν, bitter, harsh,
 cruel.
 πίνω, πίομαι, ἐπιον, πέπωμα,
 drink.
 πίπτω, πεσούμαι, πέπτωμα,
 ἐπεσον, fall, throw oneself;
 π. εἰς χεῖρας, fall into the
 hands of.
 πιστός, -ή, -όν, faithful; to be
 trusted.
 πῖτνω, fall (*poetical*).
 πλάθω (*collat. form of πελάζω*),
 draw near; *aor. pass.* πλα-
 θεῖς, 890.
 πλάξ, πλακός, *f.*, level place,
 plain.
 πλάτη, *f.*, oar [*conn. with*
 πλατύς, broad].
 πλείστος, -η, -ον, *superl. of*
 πολύς.
 πλεόν, πλεον, *comp. of* πολύς.
 πλευρά (πλευρόν), *f. (n.)*, rib,
 side.
 πλέω, πλεύσομαι and πλευσού-
 μαι, ἐπλευσα, sail.
 πλήθος, -ους, *n.*, multitude,
 crowd.
 πλήν, *adv.*, save, except.
 πλήρης, -ες, full.
 πληρ-όω, fill, fulfil; com-
 plete, heap up.
 πλησίον, near. See 996, *note*.

πλόκαμος, *m.*, lock of hair,
 tress.
 πλοῦς (*contra. from* πλόος), *m.*,
 sailing, voyage [πλέω, sail].
 πλούσιος, -α, -ον, rich.
 πνεῦμα, -άτος, *n.*, breath.
 πνοή, *f.*, breeze, wind.
 πόθεν, *adv.*, whence?
 ποθέν, *adv. enclitic*, from some
 quarter.
 ποθέω, desire, long for.
 ποῖ, *adv.*, whither? *with gen.*,
esp. in phrase ποῖ γῆς; *some-*
times nearly = ποῦ, *s. g.* 419.
 ποῖ, *adv. enclitic*, some whither;
like ποῖ, *found with gen.*,
 1285.
 ποιέω, make, do, perform. *In*
mid., consider, regard, ac-
 count.
 ποικίλλω, embroider (*lit.*
work in various patterns)
 [ποικίλος].
 ποικιλό-φρων, -ον, *adj.*, ver-
 satile; *generally in bad sense*,
 shifty, crafty.
 ποῖος, -α, -ον, *adj.*, of what
 sort, what? (*almost =* τίς,
 160).
 πολέμιος, -α, -ον, *adj.*, hostile;
as subst., enemy. *Superl.*
 πολεμώτατος, 848 (*strictly*
public enemy, opp. to
ἐχθρός).
 πολίος, -όν or -ά, -όν, grey,
 hoary.
 πόλις, -εως (-εος), *f.*, city,
 town, state.
 πολίτης, -ον, *m.*, citizen.
 πολλ-άκις, *adv.*, many times,
 often.
 πολυ-δάκρυτος, -ον, much-
 weeping, tearful.
 Πολύδωρος, Polydorus, young-
 est son of Priam and

- Hecuba : murdered by Polymestor.
- Πολυμήτωρ, -ορος, *m.*, a Thracian king, guardian and subsequently murderer of Polydorus.
- πολύ-μοχθος, -ον, full of labour, full of sorrow.
- Πολυξένη (or -ξείνη), Polyxena, daughter of Priam and Hecuba, sacrificed to the shade of Achilles.
- πολύ-πονός, -ον, full of suffering, full of toil. *Superl.* -πονώτατος.
- πολύς, πολλή, πολύ, *adj.*, many, much ; *ol* πολλοί, the mob ; *ai* π. πόλεις, most cities. *Adv.* *fortis*, πολύ, πολλά. *Comp.* πλείων (πλέον), more (*adv.* πλέον) ; *superl.* πλείστος, most.
- πολύ-χρυσος, -ον, *adj.*, with much gold, rich.
- πόμπιμος, -ον (*lit.* sending, and so) favourable [πέμνω, send].
- πομπός, *m.*, messenger.
- πονέω, work (*with cognate acc.* πόνον, 779).
- πονηρός, -ά, -όν, troublesome ; bad, worthless, evil.
- πόνος, *m.*, labour, suffering, evil.
- ποντιάς, -άδος, *f. adj.*, of the sea.
- πόντιος, -ον or -α, -ον, of the sea ; ἀφῆκε πόντιον, flung into the sea, 797.
- ποντο-πόρος, -ον, sea-faring.
- πόντος, *m.*, sea.
- πορ-εύω, make to go or pass ; *in pass.*, go, move.
- πορθμός, *m.*, ferry ; strait.
- πόρπη, *f.*, buckle pin (*of a δρυοχά*).
- πόσις, *m.*, husband.
- πότε, *interrog.*, at what time ? when ?
- ποτε, *enclitic particle*, at some time, ever ; formerly, once ; *often in questions* prithee (*cp.* tandem).
- πότερα, *interrog. adv.*, whether.
- πότερος, -α, -ον, whether of two.
- πότιμος, *m.*, fate, destiny.
- πότνια, *f. adj.*, revered.
- ποῦ, where ? in what way ?
- που, *enclitic*, anywhere ; perhaps ; ἢ που, I suppose, 775.
- πούς, ποδός, *dat. pl.* ποσί, *m.*, foot ; (*of a ship*) sheet, 940 (*see note*).
- πράγμα, -άτος, *n.*, matter, business, act, deed.
- πράσσω, πράξω, do, commit ; fare (*with qualifying adv.*, as κακῶς, 56 ; καλῶς, 820).
- πρέπω, *esp.* as *impers.* πρέπει, it is seemly, right.
- πρέσβυς, -εως, *m.*, old man, 162.
- πρεσβυτις, -ίδος, *f.*, old woman.
- πρεσβύτες, -ον, *m.*, old man.
- πρεμενής, -ές, *adj.*, gentle, kind ; favourable.
- Πριαμίδης, -ον, *m.*, son or descendant of Priam (*patronymic*).
- Πρίαμος, *m.*, Priam, aged king of Troy, husband of Hecuba.
- πρίν, *conj.*, before that, ere ; *usually with inf.* ; *with the ind.* when the action is in the past. *As adv.* with article = *adj.*, former. *See* 623, φρονήματος τοῦ πρίν.
- πρό, *prep.* (*with gen.*), before, of time or place.
- προ-βάλλω (*tenses like βάλλω*),

- put forward (as a plea), 825.
 προ-θυμέομαι, desire, be anxious.
 πρό-θυμὸς, -ον, *adj.*, eager, desirous.
 προ-κόπτω, advance (*lit.* cut down before, as a pioneer).
 προ-λείπω, leave; swoon, 438.
 προ-μηθία, *f.*, forethought; consideration, 795, *note*.
 πρό-νοια, *f.*, forethought.
 προ-πετής, -ές, *adj.*, fallen in front of.
 πρὸς, *prep.* with *acc.*, to, towards, π. οἴκον, π. οὐδας, π. τὸ δεινόν; *adv.*, π. βίαν, by force; with *gen.*, from, at the hands of; (of oaths) π. θεῶν, by the gods; with *dat.*, at, near; in addition to.
 προσ-αρκίω, -έσω, help.
 προσ-βάλλω (*tenses like βάλλω*), lay by the side of.
 προσ-βλέπω, look at.
 πρόσ-ειμι, -έσομαι, be added to, be on, be near.
 προσ-εἶπον, *strong aor.* (of root ἔπω), speak to, address.
 πρόσθε (-θεν), *adv.*, before, formerly, once; ἐς πρόσθεν κακῶν, *see* 961, *note*.
 προσ-θιγγάνω, -θίζομαι, -έθιγον, touch.
 προσ-ίζω, sit near (as suppliant).
 προσ-λάβωμαι, grasp, take hold of (with *gen.*).
 προσ-οιστέος, -α, -ον, *verbal adj.* from φέρω, to be added.
 προσ-οράω, -όψομαι, -εἶδον, look at.
 προσ-πίπτω (*tenses like πίπτω*), fall at.
 προσ-πίτνω = *foreg.*, fall before (as a suppliant).
 προσ-τάσσω (*tenses like τάσσω*), assign.
 προσ-τίθημι (*tenses like τίθημι*), *lit.* put to; thus impose on, 362; consign, 368; *mid.*, bring on oneself (in addition), 742.
 πρόσ-σφαγμα, -άτος, *n.*, victim [σφάω].
 πρόσ-φθεγμα, -άτος, *n.*, word.
 προσ-φίλης, -ές, *adj.*, dear, beloved.
 πρόσ-φορος, -ον, *adj.*, helpful, serviceable.
 πρόσσω, *adv.*, forward, 958; with *gen.*, πρόσσω πατρός, far from their father.
 πρόσσωπον, *n.*, visage, face.
 προ-τίθημι (*tenses like τίθημι*), put forward, 67; in *mid.*, lay out (of a corpse), 613.
 πρότοννοι, *m.*, halyards [τείνω].
 πρό-φασις, -εως, *f.*, pretext [φημί].
 πρύμνα, *f.*, stern (of a ship).
 πρωτό-γονος, -ον, first-created.
 πρώτος, -η, -ον, first, pre-eminent; *adv.* forms, πρώτων, τὸ πρώτων.
 πόλις, -ιος, *f.*, city (= πόλις).
 πτόρθος, *m.*, young branch, shoot, sapling.
 πτώσσω, crouch; with *acc.* of person, cower before.
 πύλη, *f.*, gate.
 πῦρ, πυρός, *n.*, fire.
 πυρά, -ās, *f.*, pyre.
 πύργος, *m.*, tower, wall.
 πυρ-ρός, -ή, -όν, fiery-red.
 πω, *enclitic*, as yet.

πᾶλος, *m. and f.*, colt, foal ;
young girl, 144.

πᾶμα, -άτος, *n.*, draught
[*πῖμα*].

πῶς, *adv.*, how ? for πῶς δεσπεῖς ;
see note, 116a.

πῶς, *enclitic adv.*, somehow.

ρᾶδιος, -α, -ον, *easy*.

ρεῖω, ρεύσομαι, ἔρρηπα, *flow*.

ρήγνυμι, ῥήξω, *tear*, rend
asunder.

ρήτωρ, -ορος, *m.*, orator,
speaker.

ρίπτω, *throw*, toss.

ρυθμίζω, *set in order* ; in *mid.*,
924, *arrange (of hair)*.

σαθρός, -ά, -όν, *rotten* ; cor-
rupt.

σαίρω, *sweep*.

σάλος, *m.*, swell (*of the sea*).

σάρξ, σαρκός, *f.*, flesh.

σᾶς, *Dor. for σῆς*. See σός.

σαυτοῦ, *εἴφ*. See σεαυτοῦ.

σαφής, -ές, *adj.*, clear, mani-
fest.

σεαυτοῦ, -τῆς, *reflective pron.*,
thyself.

σέβω, *worship*, reverence.

σίθεν, *gen. of σύ (poetical)*.

Σείριος (*i. e. ἀστήρ*), *m.*, Sirius,
the dog-star.

σεμνός, -ή, -όν, *adj.*, reverend.

σεύω, *hurry* ; in *pass.*, hasten.

σῆμα, -άτος, *n.*, tomb, monu-
ment ; οἱ κύνες σῆμα see
note, 1265.

σημαίνειν, *show by a sign*,
indicate, show, announce,
declare.

σημεῖον, *n.*, sign.

σθένω, *am strong*, have force ;
οὐ ταῦτόν σ., *has not the*
same force, 295 ; τοὺς κάτω

σθένοντας, *the powers be-*
low, 49.

σίγα, *adv.*, silently, in silence.

σιγᾶω, *be silent*.

σιγή, *f.*, silence.

σιδήρεος, -α, -ον, *of iron*.

σίδηρος, *m.*, iron ; a sword,
567.

Σιμωννίς, -ίδος, *adj.*, of the
Simois, a rivulet in the
Troad, hence Trojan.

σιτο-ποῶς, -όν, *adj.*, bread-
making ; σ. ἀνάγκη, *task*
of making bread.

σιωπάω, *be quiet*, silent.

σκηνή, *f.*, tent.

σκήνωμα, -άτος, *n.*, tent, en-
campment.

σκήδαμαι, *be shed* ; *pres. pass.*
of σκίδνυμι = σκεδάννυμι.

σκήπτων, -ωνος, *m.*, stick, staff.

σκήρτμα, -άτος, *n.*, bounding,
struggling.

σκολιός, -ά, -όν, *adj.*, crooked,
bent.

σκοπία, *f.*, watch-tower.

σκότιος, -α, -ον, *dark*.

σκότος, *m.*, darkness.

σκόλον, *n.*, spoils (*in pl.*),
1014.

σκύμνος, *m. and f.*, cub, whelp.

σμικρός, -ή, -όν (*μικρός*), *adj.*,
small ; in 318 σμικρά, but a
little.

σός, σή, σόν, *possessive pron.*,
thine.

σόφισμα, -άτος, *n.*, device,
trick.

σοφός, -ή, -όν, *adj.*, wise,
clever.

σοφῶς, *adv.*, wisely, cleverly.

σπανίξω, *lack*, need (*with*
gen.).

σπάνις, -εως, *f.*, deficiency,
lack.

σπαργμός, *m.*, rending.
 σπῶ, -άσω, ἔσπασα, *aor. pass.*
 ἐσπάσθην, *tear away, wrench away.*
 σπείρω, *sow, cultivate, i.e. dwell in (cp. Lat. colo).*
 σπέρμα, -άτος, *n.*, seed; children, race, 254.
 σπεύδω, *hasten; set forward; strive for, 1175; make haste.*
 σπορά, *f.*, race; θῆλυι σπορά, 659, race of women.
 σπουδάζω, *be zealous, eager, hasten, 817.*
 σπουδή, *f.*, hot haste; σπ. ἔχειν = σπουδάζεσθαι, 673; contention, 132.
 σταλαγμός, *m.*, drop.
 στάς, 2 *aor. part. of ἵστημι.*
 στάχυς, -vos, *m.*, ear of corn.
 στήνη, *f.* (*lit. covered place*), *in pl.* tent, cavern.
 στείχω, *move, go, advance, walk.*
 στέλλω, *v.a.*, make ready; gather up (*robe*), 1081 (*note*); *in mid.*, set sail, start (*on an expedition*), depart.
 στεναγμός, *m.*, groaning, lament.
 στένω, *groan, lament.*
 στήργω, *love (esp. of the mutual love of parents and children), am content, 789.*
 στερίσκω (*pass. στέρομαι, στερίσκομαι*), *deprive. (Tenses formed as if from στερέω, but pass. aor. στερηθήναι, 338, στερέντες, 623, both occur.)*
 στήρνον, *n.*, breast.
 στερπή (ἀ Dor.), *f.*, lightning, lightning flash.

στερρός, -όν or -ά, -όν, *adj.*, fixed, hard, stern.
 στεφάνη (ἀ Dor.), *f.*, crown, diadem (*of towers*).
 στέφανος, *m.*, crown, chief prize.
 στεφανώ, *crown, honour.*
 στόλισμα, -άτος, *n.*, garment, or armament, equipment (*see note on 1156*).
 στόλος, *m.*, expedition.
 στόμα, -άτος, *n.*, mouth.
 στρατευμα, -άτος, *n.*, army, host.
 στρατιά, *f.*, army.
 στρατός, *m.*, army, host.
 στρέφω, *turn; revolve (in mind), 750.*
 σύ, *pron., and pers., thou.*
 συγγενής, -ής, *adj.*, kindred, akin; *as subst.*, kinsman.
 συγγνωστός, -όν, *adj.*, pardonable.
 σύγγονος, -ον, *adj.*, akin; *subst., f.*, sister, 441.
 συγκλείω, συγκλήσω, *perf. pass. συγέκλημαι*, shut up, enclose, wrap up.
 συγχερέω, *agree, consent (lit. come together).*
 συθείς, *aor. part. pass. of σείω.*
 συμβούλομαι, -βουλῆσομαι, *agree in wishing.*
 σύμμαχος, *m.*, ally.
 συμπαίω, *fut. -παιήσω*, clash.
 συμ-πας (*like πᾶς*), *all together, all, the whole.*
 συμ-πίτνω or συμπίπτω, *come together, meet, 966; coincide, 1030; happen, 846 (note).*
 συμ-πονέω, *work with, cooperate.*
 συμ-φονεύω, *to kill at the same time with.*

συν-φορά, *f.*, an event, chance, usually misfortune, disaster [*συν-φέρω*].

σύν (*ἔν*), *prep.* with *dat.*, with, in co-operation with; *σ.* ὅπλοις, clad in arms; *σ.* δόλῳ, with guile, by treachery.

συν-αρπάξω, *aor.* συνήρπασα, seize together.

συν-δουλεύω, be a slave with.

συν-δράω, *-άσω*, do with, co-operate.

σύν-εμι (*tenses like εἰμί*), be with, share with.

συν-εξ-έρχομαι (*tenses like ἔρχομαι*), come out with.

συν-ίσται, *3rd. sing. fut. of σύν-εμι*.

συν-θνήσκω (*tenses like θνήσκω*), die with.

σύν-ισθι, *imperat. of σύννοια*.

σύν-οδος, *f.*, assembly, 109 [*δόδος*, road; *Eng. synod*].

σύν-οιδα (*tenses like οἶδα*), *lit.* know with; *so*, be in the secret with, connive at, 870 (*note*).

συν-οικίζω, help in colonizing (*aor. συνώκισα*).

συν-τείνω, tend (*like tendo*, used *intrans.*).

συν-τέμνω, curtail, cut short; *συντεμνών*, in brief.

συν-τίθημι (*tenses like τίθημι*), place together, include in one.

συν-τυγχάνω (*tenses like τυγχάνω*), meet with, fall in with.

συν-τυχία, *f.*, chance, fate.

σφαγή, *f.*, slaughter, murder; deadly stroke, wound, 571, 1037.

σφάγιον, *n.*, victim.

σφάζω, σφάζω, ἐσφαξα, *aor. pass. ἐσφάγην*, slay, slaughter.

σφακτός, -ή, -όν, slaughtered. σφε = σφάς (*poetical*).

σφεῖς, *pl. of οὐ*.

σχεδία, *f.*, raft, ship.

σχέτις, *and aor. imperat. of ἔχω*.

σχήλιος, -α, -ον, *adj.*, wretched, unhappy.

σχῆμα, -ἄτος, *n.*, form, fashion.

See 619, note.

σχολάζω, act leisurely, delay.

σῶω, save, keep safe.

σῶμα, -ἄτος, *n.*, body, person.

σῶς, *σῶν*, *adj.*, safe.

τῆ, *Dor. for τῇ*.

ταλαίπωρος, -ον, *adj.*, wretched, ill-starred.

τάλας, -αινα, -αν, *adj.*, wretched, unhappy.

Ταλθύβιος, Talthybius, a Greek herald.

τάν = τὰ ἐν (*crasis*).

ταπεινός, -ή, -όν, *adj.*, humble, lowly.

ταραγμός, *m.*, disturbance, perplexity; confusion.

ταρβέω, -ήσω, &c., be frightened, quail.

τάσσω (*τάττω*), order, appoint.

τάφος, *m.*, tomb, burial.

τάχα, *adv.*, soon, quickly; perhaps, possibly.

τάχος, -ους, *n.*, speed; ὅσον τάχος, with all speed.

ταχύς, -εία, -ύ, *adj.*, swift; *comp. θάσσων*, *superl. τάχιστος*; *superl. adv.*, τάχιστα, with *ὡς*, as soon as possible.

τε, *conj. (enditic)*, and; τε . . .

τε, both . . . and.

τέγωω, τέγξω, wet; bedew.

τείνω, stretch ; stretch out, prolong ; design, intend.

τείχος, -ους, *n.*, wall.

τέκμαρ, *n.* (*only in nom. and acc.*), mark, beacon.

τέκνον, *n.*, child.

τέκος, -ους, *n.*, child.

τεκών, -ούσα, -όν, *and aor. part. of τίκτω* ; *as subst.*, parent.

τελευτάω, end, finish.

τέλος, -ους, *n.*, end ; διὰ τέλους, for ever, 1193 ; ἐς τέλος, 817, to the utmost.

τέμνω, cut down, destroy ; waste ; *in mid.*, cut down for oneself (*aor. ἐταμόμην*).

τετρά-πους, -ποδος, *adj.*, four-footed.

τεύξομαι, *fut. of τυγχάνω*.

τεύχος, -ους, *n.*, vessel, urn.

τέχνη (*in pl.*), *f.*, art, device, skill.

τῆδε, *adv.*, in this way, thus. See 586.

τήμῃ = τῇ ἐμῇ (*crasis*).

τητάομαι, be deprived of, be without.

τίθημι, θήσω, ἔθηκα, τέθεικα, τίθειμαι, set, place ; make ; *in mid.*, place, dispose of ; regard, account ; lay up for oneself, 1212, *note*.

τιθήνη, *f.*, nurse.

τίκτω, τέφομαι, τέτοκα, ἔτεκον, beget ; bear, bring forth.

τιμάω, honour, esteem.

τιμή, *f.*, honour.

τίμιος, -α, -ον, *adj.*, honourable.

τιμωρέω (*with dat.*), *lit.* help ; so, avenge ; *in mid.*, avenge oneself on, punish (*with acc.*).

τιμωρός, -όν, helping ; *as subst. m.*, avenger.

τις, τι, τίνος, *enclitic*, some ; some one, any one ; τι

(*used as adverb*), in some measure, somewhat.

τίς, τί (τίνος τοῦ, τίνι τῷ), *interrog.*, who, what ? τί, why ?

Τιτάν, -ᾶνος, *m.* A Titan ; the Titans were giants who rebelled against Zeus.

τλάμων, *Dor. for τλήμων*.

τλάτος, *Dor. for τλητός*.

τλάω, τλήσομαι, τέτληκα, ἔτλην, dare, venture, suffer.

τλήμων, -ονος, *adj.* ; *original sense*, enduring, patient ; hence wretched, miserable, and in 562, brave.

τλητός, -ή, -όν, *verbal adj.*, endurable.

τοι, *enclitic particle*, assuredly, verily (*esp. common in maxims or proverbial sayings*).

τοίος, -α, -ον, *adj.*, such ; of such a sort.

τοιοῦτος, -άδε, -όνδε, *adj.*, such ; of such kind, *esp. referring to what follows*.

τοιούτος, -αὐτη, -ούτο, *adj.*, such, *esp. referring to what goes before* ; τοιαῦτα, even so ! 776.

τοῖχος, *m.*, wall (*of a house*).

τοκάς, -άδος, *f.*, mother.

τοκεύς, -έως, *m.*, parent.

τόλμᾶ, *της, f.*, boldness, rashness ; rash deed.

τολμάω, venture, be bold ; endure, put up with.

τοφεύω, shoot ; aim at.

τόξον, *n.*, bow ; *in pl.*, arrows.

τόσος, -η, -ον, *adj.*, so great, so many, so much.

τοσόνδε, -ήδε, -όνδε, *adj.*, so great ; *adv.*, τοσόνδε, so greatly.

τοσοῦτος, -αῦτη, -οὔτο, *adj.*,
so much, so great.

τότε, *adv.*, then; τὴν τότε
χάριν, the boon which I
then granted you, 276.

τοῦμόν = τὸ ἐμόν (*crasis*).

τοῦμπαλιν = τὸ ἐμπαλιν (*crasis*).

τοῦνθένδε = τὸ ἐνθένδε (*crasis*).

τράπεζα, *f.*, table; board.

τρέπω, τρέψω, τέτροφα, ἔτραπον,
turn; *mid.*, betake oneself.

τρέφω, θρέψω, ἐθρέψα, τέτροφα,
τέθραμμαι, ἐθρέφθην, nur-
ture, nourish, bring up.

τρέχα, δραμαῶμαι, ἔδραμον, run.

τρίβω, rub; *so*, lay waste.

τρισός, -ή, -όν, *adj.*, three-
fold; three.

τριταῖος, -α, -ον, of the third
day; 32, *note*.

Τροία, *f.*, Troy.

τρόπος, *m.*, way, method;
habit of mind and disposi-
tion, character, 867, *note*.

τροφή, *f.*, nurture, training.

Τρώας, -άδος, *adj.*, of Troy;
fem. form, as *subst.*, Trojan
woman.

Τρῳῆς, -ων, *m.*, Trojans.

Τρωιάς, -άδος, *f.*, a Trojan
woman.

Τρωικός, -ή, -όν, of Troy,
Trojan.

τυγχάνω, τεύξομαι, ἔτυχον,
light upon, meet with, ob-
tain, usually with *gen.*, but
also with *acc.*; τραπεζῆς, share
my board, 793; succeed;
(with *part.*) τυγχάνω ὦν,
happen to be; τυγχάνει πε-
ρῶσα (665); τυγχάνω ἀπὸν
(963).

τύμβος, *m.*, tomb.

Τυνδαρίς, -ίδος, *f.* (*patronymic*),
daughter of Tyndareus,

king of Sparta (= Helen,
269, Clytemnestra, 1278).

τιρανικός, -ή, -όν, kingly,
royal.

τύραννος, *m. and f.*, king,
monarch; queen, princess.

τυφλός, -ή, -όν, *adj.*, blind.

τυφλώ, make blind, blind.

τύφω, τέθυφα, -μμαι, smoulder,
smoke.

τύχη, *f.*, fortune; sometimes per-
sonified (usually bad fortune).

τῷ = τίνι (448).

ὕβριζω, insult, be insolent.

ὕδωρ, -άτος, *n.*, water.

ὕλη, *f.*, wood, timber.

ὕμεις, -ās, -ᾶν, -ῖν, *pl. of σύ*.

ὑπάρχω, *lit.* begin to be; hence
be (*stronger than εἰμί*).

ὑπ-ἐγγυος, -ον, *adj.*, *lit.* hav-
ing given a pledge (ἐγγύη
= pledge), thus responsible;
τὸ ὑπ-ἐγγυον, responsibility,
liability.

ὑπ-εκ-πέμπω, send away
secretly (*aor.* ὑπεξέπεμψα).

ὑπ-εξ-άγω, withdraw stealth-
ily.

ὑπέρ, *prep.* with *acc.*, above,
beyond; with *gen.*, above;

on behalf of, for the sake of,
ὑπερ-θρόνισκω, -θοροῦμαι, -έθο-
ρον, leap over.

ὑπερ-τέλλω, rise above.

ὑπερ-φέρω (*tenses like φέρω*),
excel.

ὑπ-έχω (*tenses like ἔχω*), under-
go; ὑπ. δίκην, undergo
punishment.

ὑπ-ηρετώ, serve, help, with
dat.

ὑπ-ηρέτης, -ον, *m.*, servant,
minister (*lit.* under-rower;
ἐρέτης).

ὑπνος, *m.*, sleep.

ὑπό, *prep.* with *acc.*, *gen.* and *dat.*; with *acc.*, under (usually with a verb implying 'motion to'); τοὺς ὑπὸ γαίαν, the gods of the nether world; with *gen.*, from under, ὁ σκηνῆς, from within the tent, 53; so (665), δόμων ὑπο; with *pass. verbs.*, of agent, by, at the hands of; under the hands of, 1215; with *dat.*, under. (ὑπό in *comp.*, see 6, 812, notes.)

ὑπο-πέμπω, send beneath.

ὑπό-πτερος, -ον, *adj.*, winged.

ὑπ-οπίος, -ον, *adj.*, suspicious, fearful of, with *gen.* (ὑπό, ὑπ-, root of ὑδομαι; *lit.* looking at from under the brows.)

ὑστατος, -η, -ον, *last*.

ὑφέξω, *ful.* of ὑπέχω.

ὑψη-πέτης, -ες, *adj.*, lofty.

φαίω, *perf. pass.* πέφασμαι, *aor.* ἐφάνην, show; *mid.* and *pass.*, be seen, show oneself, appear.

φάμα, *Dor.* for φήμη.

φάντασμα, -άτος, *n.*, shade, ghost.

φάος (only in *nom.* and *acc. sing.*), *n.*, light, esp. the light of life.

φάρμακον, *n.*, drug, poison.

φᾶρος, -ους, *n.*, cloak; robe.

φάσγανον, *n.*, sword.

φάσμα, -άτος, *n.*, phantom, vision [φαίνω].

φέγγος, -ους, *n.*, light. (See note, 32.)

φείδομαι, spare, desist.

φερτός, -ή, -όν, *verbal adj.*, bearable.

φέρω, οἶσω, ἐνήνοχα, ἤνεγκα, ἤνεγκον, bear, carry; bring, fetch; bear (as soil does) = produce; ἡδὲ φέρειν (804), carry off, plunder; *mid.*, win (308, note); *pass.*, be carried on, rush, 1075.

φεῦ, *interj.*, ah! alas! woe!

φεύγω, φεύξομαι, ἐφυγον, πέφευγα, flee away, fly from, escape.

φήμη, *f.*, rumour, report.

φημί, φήσω, ἔφην, say.

φθέγγομαι, speak aloud, utter.

φθείρω, destroy, spoil.

Φθιάς, -άδος, *f. adj.*, of Phthia (in Thessaly).

φθίμενος. See φθίω.

φθίω, φίσσω, ἐφθικα, ἐφθιμαι,

consume, destroy; *aor.*

part., οἱ φθιμενοί, the dead.

φθογγή, *f.*, voice, note.

φθόγγος, *m.*, voice, cry.

φθονέω, grudge; with *gen.* and *dat.*

φθόνος, *m.*, ill-will; envy. See 288, note.

φιλέω, love; be wont.

φίλιος, -α, -ον, *adj.*, friendly, dear.

φίλ-ιππος, -ον, *adj.*, horse-loving.

φίλος, -η, -ον, *adj.*, loving, dear, beloved; as *subst.*, friend; *n.*, *pl.*, φίλα, welcome news (*comp.* φίλτερος, *superl.* φίλτατος).

φιλο-ψυχέω, be a coward (love one's life).

φίλδ-ψυχος, -ον, *adj.*, cowardly (*lit.* life-loving).

φίλτρον, -ον, *n.*, charm, love-charm.

φλόγος, -α, -ον, burning, flaring.

φλογμός, *m.*, blaze.
 φλόξ, φλογός, *f.*, flame.
 φοβερός, -ά, -όν, *adj.*, terrible.
 φόβος, *m.*, fear, alarm.
 Φοιβάς, -άδος, *f.*, priestess of
 Phoebus, prophetess.
 φοῖνιξ, -ίκος, *m.*, palm-tree.
 φοῖνιος, -α, -ον, *adj.*, blood-
 stained.
 φοινίσσω, redden, make red.
 φονεύς, -έας, *m.*, murderer.
 φόνιος, -ον or -α, -ον, *adj.*, mur-
 derous, bloody.
 φόνος, *m.*, murder, death ;
 blood.
 φορέω, carry to and fro.
 φράζω, say, declare ; *in mid.*,
 observe, perceive (546,
 note).
 φρήν, φρενός, *f.*, mind, heart.
 φρίσσω, shiver, shudder.
 προίμιον, *n.*, prelude, open-
 ing (contracted for *προ-οῖμιον*,
 like *προῦδος*, *infra*, for *πρό*,
ἔδου).
 φρονέω, think ; be minded
 (with *adv.* or *n. adj.*).
 φρόνημα, -άτος, *n.*, thought ;
 temper, spirit (*whether noble*
or the reverse).
 φροντίζω, think, consider,
 take care, take heed, 256,
 note.
 φροντίς, -ίδος, *f.*, thought,
 care.
 προὔδω, -η, -ον, *adj.*, gone,
 departed, out of the way
 (*πρό, ἔδου*).
 φρουρέω, guard.
 Φρύξ, -ύγος, *m.*, Phrygian,
i.e. Trojan. *Φρυγῶν πόλις*
 = Troy.
 φυγάς, -άδος, *c.*, a fugitive ;
 φυγάδες ἔβησαν, they sped
 in flight.

φυγή, *f.*, flight.
 φυλακή, *f.*, guarding, watch,
 guard.
 φύλαξ, -ακος, *m.*, guard, keeper.
 φύλλον, *n.*, leaf.
 φύρω, *aor.* ἔφυρσα and ἔφυρα,
 mix together, confuse ;
 hence defile, 496.
 φύσις, -εως, *f.*, nature, dis-
 position, temper.
 φύω (*intrans.* *tenses*, *πέφυκα*,
ἔφυν), produce, beget ; *in-*
trans., be born, be.
 φωνή, *f.*, voice.
 φῶς, φωτός, *n.*, light.
 φῶς, φωτός, *m.*, man.

χαίρω, χαίρησά, ἐχάρην, rejoice,
 be glad ; sometimes with *dat.*,
 rejoice at or in (1236). *In*
imperat. and *inf.* used for
imperat. = farewell. See
 note, 426.

χαλᾶ, *Dor.* for *χηλῆ*.

χαλάω, -άσω, loosen, slacken ;
intrans., be indulgent to
 (403), with *dat.*

χαλινωτήρια, -ων, *n. pl.*,
 cables (for mooring).

χαρακτήρ, -ῆρος, *m.*, impress
 or stamp (upon coins) [*χα-*
ράσσω = engrave]. See note,
 379.

χάρις, -ιτος, *f.*, grace, favour,
 kindness, gratitude, bene-
 fit ; χάριν, with *gen.*, for sake
 of ; χάριν ἐμήν, 874, for my
 sake ; πρὸς χάριν, to gain
 favour (with *dat.*), 257.

χιτέρων = καὶ ἐτέρων (*crasis*).

χεῖρ, χερός and χείρως, *f.*, hand,
 arm. See note, 1153.

Χερσονήσιος, -α, -ον, *adj.*, of
 the Chersonese.

Χερσό-νησος, *f.* The (Thracian) Chersonese, the peninsula in Europe opposite Troy (χερσό-νησος = land-island).

χρή, *f.* hoof; claw.

χθόνιος, -α, -ον, *adj.*, under the earth, of the lower world.

χθών, χθονός, *f.*, land, country.

χιονόδης, -εις, *adj.*, snowey.

χλαρός, -ά, -όν, *fresh*, new

[χλόη = young grass].

χτή, *f.*, libation [χέω = pour].

χόλος, *m.*, anger, wrath.

χορο-ποιός, -όν, *choral* (*lit.* making the dance or chorus).

χράω, defile, 366.

χράω, χρήσω, *in act.*, declare; *in mid.*, use, treat (*with dat.*); κέχρημαι, *with gen.*, be in need of. See note, 1268.

χρεός, *f.*, need.

χρεός, -ους, *n.*, need; business; *for acc. used like χράμν*, see 892, note.

χρεών (*sc. ἐστὶ*), it is meet, it must be (*properly a neut. part. of χρή* = that which is needful, need, necessity).

χρή, *impers.*, ἐχρήν or χρήν (*η* in contraction preserved throughout), it must be, it is right; τὸ χρήν, necessity, 260 (see note).

χρήσω, wish, desire.

χρήμα, -άρος, *n.*, matter; τί χ., why? in *pl.*, money, wealth (1228).

χρηστός, -ή, -όν, *adj.*, good, kind; (of land) rich, fertile, 594; τὰ χρηστά, prosperity, 1227, *cp.* 1238 (*lit.* good things).

χρῆνος, *m.*, time.

χρῆστος, -έα or -ῆ, -ον, *adj.*, golden.

χρῆσός, *m.*, gold.

χρυσό-φαις, -εις, *adj.*, with golden light.

χρυσό-φόρος, -ον, *adj.*, wearing gold.

χρῶς, χρωτός (χρoίς, *det.*, *esp. in Eur.*), *m.*, flesh.

χῶ = καὶ ὁ (*crasis*).

χῶμα, -άρος, *n.*, mound.

χώρα, *f.*, place; region.

χωρεύω, *intrans.*, go; go or come forth; spread abroad; depart.

χωρίζω, separate.

χωρίς, *adv.*, apart; *with gen.*, far from.

ψάμαθος, *f.*, sand.

ψάω, touch.

ψεύδης, -εις, *adj.*, false.

ψεύδω, deceive, cheat.

ψηφός, *f.*, vote, sentence (*lit.* pebble for voting).

ψόγος, *m.*, blame.

ψυχή, *f.*, soul; life.

ὦ, oh! *with vocative*, O.

ὦδε, *adv.*, thus.

ὦδεις, -ίνος, *f.*, travail.

ὦθίω, ὦσαι, ἔωσα, thrust away.

ἔμοι, woe is me!

ἐμός, -ή, -όν, *adj.*, fierce, cruel, *lit.*, raw).

ἐόν, οὖσα, ὄν, *part. of εἶμι*.

ἐνέομαι, buy.

ἐνητός, -ή, -όν, *verbal adj.*, bought.

Ὀρίων, -ωνος, *m.* Orion (*short in Attic*), name of a mighty hunter who became a constellation.

ὥρσα, *aor. of ὥρνυμι*.

ὥς, (1) *adv.*, as ; *with superl.*,
ὥς τάχιστα, as soon as pos-
sible ; how, 56, 506 ; (2)
as conj. (a) *final*, in order
that, that ; ὥς δὲ, 330, *note* ;
(b) *causal*, since ; (c) *after*
verb of saying, that ; (3)
special use with part. (*esp.*

ful.) to imply intention or
purpose.

ὧς = εἰς (*with persons*), to.

ὧς, thus.

ὥστε (1) *adv.* (as in *Epic*),
just as, like, 179, 204 ; (2)
conj., so that, *with inf.* and
ind.

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